The
Missionary Intelligencer.

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A SIGNIFICANT RESOLUTION

Unanimously adopted at the Los Angeles Convention.

"Whereas, This convention has heard, with profound regret and humiliation, the reports of the deficits and enforced retrenchments on the part of our several missionary benevolent agencies:

"Therefore, Be it Resolved, That with prayer and supplication we advise the several boards of these societies to unite in an urgent appeal to the churches to reach their full apportionments, and, if possible, to make a special offering to meet this great emergency, and

"Be it further Resolved, That the churches everywhere be requested to observe the week beginning Lord's day, September 12, as a season of daily prayer and intercession on behalf of this appeal; and

"Be it further Resolved, That we appeal to our entire religious press, to all our state, provincial, district, county and city mission boards, to our educational institutions, to our evangelists, pastors, and secretaries to join in furthering this appeal."

Financial Exhibit for First Ten Months, 1915.

	1914	1915	Gains
Contributions from Churches	3,457	3,237	220*
Contributions from Sunday-schools	3,844	3,936	92
Contributions from C. E. Societies	494	475	19*
Contributions from Individuals	1,157	1,072	85*
Amounts	$274,777 75	$254,801 73	$19,976 02

Comparing the receipts from different sources shows the following:

	1914	1915	Gains
Churches	$86,554 41	$88,358 30	$8,196 11*
Sunday-schools	77,679 99	83,033 59	5,353 60
C. E. Societies	4,615 97	3,759 97	856 00*
Individuals and Million Dollar Campaign	51,548 15	39,508 59	12,039 56*
Miscellaneous	9,130 71	6,156 39	2,974 32*
Annuities	29,986 38	31,491 24	1,504 86
Bequests	5,262 14	2,493 65	2,768 49*

* Loss.

Loss in regular receipts, $18,712.39; gain in annuities, $1,504.86; loss in bequests, $2,768.49.

Send all offerings to F. M. Rains, *Secretary*, Box 884, Cincinnati, Ohio.

A Critical Month.

No other month of the year bears such an important relation to the work as September. It is not only the closing month of the year but the month of all others on which the annual receipts for the work depend. The income for this month is usually more than double that of any other during the year.

Never before has the work been in such critical condition for lack of funds. The Society needs the aid of every one who is interested in the advancement of our Lord's work abroad.

This is the month following vacation, and it will be necessary to put forth every effort to safeguard the receipts for the work. Every offering should be checked up, and the pastors and Sunday School leaders see to it that every gift intended for the work is sent in. If a church or Sunday school has not yet contributed, we urge that the matter be attended to at once. Let ministers, church officers, Sunday school superintendents, Endeavor workers, and individual givers help in getting all offerings hurried forward now.

EDITORIAL NOTES.

Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

During July the Foreign Society received a $10,000 annuity gift from a friend of the work.

In the year 1901 the Christian people in the United States and Canada gave $6,228,173 for Foreign Missions. In the year 1914 they gave $17,168,611, a gain of $10,940,438 in thirteen years.

How anxiously the missionaries wait for reports of the year's receipts! Like an army shut up in a beleaguered city, unequipped and inadequately supported, they painfully await reinforcements. Will we be loyal to the army at the front?

"The Way of Peace" is the name of the monthly magazine published in Manila by the representatives of the Foreign Society. The circulation in June was 14,000. This is said to be the most popular and influential magazine in the Philippines.

The United Presbyterian Church of the United States is asking an average of $5 per capita for missions at home and abroad. If all did as much as this, there would be no need of retrenchment anywhere. On the contrary, the work in every field could be greatly enlarged.

The following missionaries spoke at Los Angeles: M. B. Madden and Mrs. F. E. Hagin, of Japan; Miss Emma A. Lyon and Miss Kate G. Miller, of China; Miss Josepha Franklin, of India; and A. F. Hensey, of Africa. Their messages were heard with delight and profit.

The hospitality of the Los Angeles brethren was unique. C. C. Chapman sent oranges from his famous grove to the rooms of the visitors each morning. Others sent plums and peaches and grapefruit and oranges and flowers. Nothing of the kind was ever seen in the history of the world.

The General Convention will not ask any financial support from the societies henceforth. The societies will prepare and mail the joint apportionment. The General Convention will make it its business to have a representative convention in Des Moines in October, 1916, and will depend on the registration fees to meet the necessary expenses.

The hearts of the officers of the Society have been constantly gladdened by the responses from the churches in special offerings to aid in the present emergency. Many small churches have sent in good extra offerings. A generous response from a far larger number of churches would enable the Society to cancel the retrenchment and make a real advance.

No reader should fail to give attention to the resolution adopted at Los Angeles and found on the first page of this issue. Nothing said or done at the convention deserves more careful and conscientious consideration than this resolution. If the churches will carry it into effect, the deficits will all be paid and the reproach of retrenchment will be rolled away.

The accounts of the union evangelistic campaign in Tokyo and in Osaka appearing in *The Japan Evangelist* were written by P. A. Davey and W. H. Erskine. Osaka was never aroused so before. Where audiences used to be counted by the hundred, in this campaign they are counted by the thousand. The Cross of Christ was upheld and His salvation was proclaimed as the only way of escape from sin and selfishness. In one city, "Union" was the great word.

The peculiar mourning hat or straw bonnet worn by Koreans.

Four thousand Christians were talking and praying union. Union led to victory.

In his book on the "Changing Chinese," Professor Ross says: "The radiant peace and uplift of soul I have seen on some Chinese faces reveal what a moral treasure the Chinese have kept locked up all these centuries. I do not wonder that villagers took one saintly woman to be some relative of God." He speaks of one Chinese who might have sat for da Vinci's portrait of the apostle John.

At the World's Christian Endeavor Convention in Chicago, Dr. R. J. Dye was one of the principal speakers. He spoke six times in all. In the absence of G. H. Combs, on account of illness, Dr. Dye was asked to take his place and time. No message was received more cordially by the audience than the message of Dr. Dye. He also spoke at Toledo, at the Ohio State Christian Endeavor Convention.

Lloyd George, of England, has repeatedly said that the secret of success in the great world war lies more largely in the furnishing of supplies and munitions at home than in the trenches at the front. The big problem of Foreign Missions is also the home base problem. The missionaries await sufficient support from the homeland before they can occupy positions now wonderfully open to them.

The Missionary Society of the Protestant Episcopal Church is asking its supporters to donate the earnings of one day to wipe out its deficit. Already nearly a quarter of a million dollars has been sent in in response to this call. The probability is that enough will be received to pay every dollar of indebtedness. No harm would be done if others besides the Episcopalians were to give the proceeds of one day's work for this purpose.

Moody did a great work in England and in America for missions, though he never referred directly to the subject. He insisted that Christ's followers should do what He commanded them, and go where they were needed most. Such men as the Cambridge Seven, Dr. John Kenneth McKenzie, Dr. W. T. Grenfel, and many others, were led to become missionaries because of the teaching of the great American evangelist.

Geo. B. Townsend, pastor of our church at Hagerstown, Md., writes: "We have reached our goal this year in going through a $25,000 building movement and not falling off on any of our missionary offerings for the year. Since October 1, 1913, our people have paid $15,000 on the building fund, kept up current expenses, missionary offerings, and pledged sufficient to clear our new building of debt by July, 1918. This church is a Living-link in the Foreign Society."

Nothing stirred the people at Los Angeles like the story of retrenchment and the reduction of the salaries of the missionaries. Reference was made to this matter in almost every prayer and address. It was the common theme of con-

versation. The feeling was general that there should be no retrenchment and that every missionary should receive his salary in full. A great brotherhood should make this possible. If we who remain at home will share our good things with our representatives at the front of the battle, there will be no lack.

The wealth of the United States is officially estimated at $187,739,000,000, or $1,965 for each man, woman, and child in the country. Since 1850 the wealth of the nation has multiplied twenty-five times, and that of the individual six times. The Christians of America are giving $16,000,000 a year for Foreign Missions, or fifty cents per capita for church members. It would seem that the richest people on the globe could and should give four or five times as much as they are giving to extend the boundaries of the Redeemer's kingdom.

A. F. Hensey visited all the State conventions in the Northwest. He was on the program for one address only, but his addresses were so interesting and helpful that he was asked to speak two or three times. He also spoke at other places, such as Rupert and Pocatello, Idaho; Missoula, Montana; Walla Walla, Pomeroy, Castle Rock, Seattle, Washington (three times); Riverside, South Park, Los Angeles, California. No one can tell just how much is accomplished by such addresses. It is fair to assume that they are like bread on the waters, and that the fruit will be seen after many days.

While attending the School of Tropical Medicine in Harvard University, Dr. and Mrs. Barger rendered the Boston church a great service. They conducted mission study classes for the young people. As the church had no pastor, Dr. Barger had the right of way. He was instant in season and out of season; he used charts and maps and everything that could assist in educating the membership. Busy as he was, he spent whole evenings with the young people, instructing them in the way of the Lord more perfectly. The Boston church will remember these good people long and lovingly; the prayers of young and old will go with them to the Congo.

One of the Christian kindergarten graduates at Osaka, Japan, bringing her baby sister to see the kindergarten. Mrs. M. B. Madden has conducted this kindergarten among the factory people.

The Los Angeles resolution suggested that the week beginning with the 12th of September be made a week of prayer for the work at home and abroad. If this is done, the money needed will be forthcoming. We have not been giving enough to maintain and enlarge the work because we have not been praying to God for its prosperity. If a million and a half of people calling themselves disciples of Christ were on their knees twice a day asking God to bless the work and the workers, it is impossible to believe that there would be such a thing as retrenchment or the reduction of any missionary salary. Let us make the week suggested and all the weeks a season of prayer to God for the triumph of the cause which He has given us to promote.

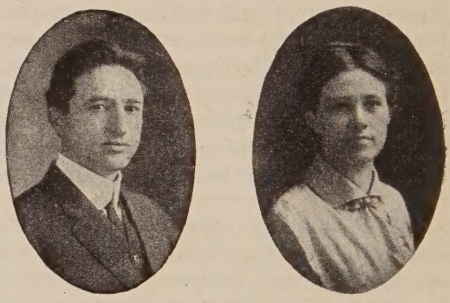
Speaking of the word "messenger," or missionary, Mr. Campbell stated that it is found some four hundred times in the

MRS. WM. R. HOLDER,

Who, with her husband, is now on the way to Monieka, Africa. Mrs. Holder goes out from Alabama. She and Mr. Holder were recently married.

Old Testament and the New. "So long as it is written and copied from the lips of the Messiah, 'Go ye into all the world, and preach the gospel to the whole creation,' who could believe that any one believing and understanding His command could for a moment question or doubt the legitimacy, the propriety, the necessity, the utility, the importance, the divine sanction of Christian missions and missionaries? We hold them to be as warrantable, approvable, commendable, and as essential to the conquest and triumph of the gospel and kingdom of Jesus Christ as the gospel itself, for, without them, how can the gospel be heard?"

The greatest need of the mission work in China, as in all the Eastern fields today, is that of a larger and better equipped native leadership. In connection with his work for organized Bible classes in China, R. A. Doan says: "There is absolutely no difficulty in securing an audience in China, nor in getting inquirers who are willing to study the Bible. The chief difficulty is lack of leadership, and I am in considerable doubt as to how much permanent good will come from the classes unless they can be made for an adult department under the China Sunday School Union, that a great number of classes can not only be organized, but maintained. At many of our meetings it was necessary to station men at the door to crowd people back and try to keep them from entering the building after it was full." We learn that one step in making possible a more adequate Chinese leadership in this work was made by Mr. Doan himself. He generously guaranteed the sum necessary for the holding of three summer conferences for adult Bible class leaders.



DR. AND MRS. G. J. P. BARGER.

On Saturday, the 7th of August, Mr. and Mrs. W. R. Holder and Dr. and Mrs. G. J. P. Barger left New York for the Belgian Congo. W. H. Edwards will join them in England and go on with them to their destination. Mrs. Holder and Dr. and Mrs. Barger are going out for the first time; Mr. Holder and Mr. Edwards are going out for their second term of service. The prayers of many thousands will ascend up to God on behalf of these young people who have devoted their lives to the redemption of Africa.

WM. R. HOLDER.

"Changing China," on page 366, makes interesting reading. This is from a monthly report sent by one of the missionaries, and the points are jotted down by him as though the happenings were only of ordinary importance—the usual

round of mission station events. If the missionary had endeavored to do so, we doubt if he could have collected material setting forth more strikingly both the wonderful transition in China and the marvelous openings for the gospel there now. Let us note some of these points in the report. In a small $3,000 hospital the medical missionary treated over 1,600 cases during the month and, with his Chinese helpers, vaccinated 346. The *missionaries* are directing famine relief for *800 people* by building a *macadam street,* the money all furnished by *Chinese,* and *Christian services* for these people are held weekly in the *Confucian temple!* The adult Bible class in this interior Chinese city has had seventy in attendance, and these *non-Christian* officials and business men have been studying the *Gospel of Luke* to find out the basis of Christianity. This Chinese city is not only being led to do the unheard of, construct a *macadam street,* but the missionaries have pushed them along toward Christian ideals for child life until they actually have a *city playground,* and gymnastic apparatus has been provided for it. And finally, China has a *Boy Scout* movement, led by the missionaries!

MR. DOAN AND THE ADULT BIBLE CLASS MOVEMENT FOR CHINA.

The following statement appears in the publications of the World's Sunday School Association: "The Adult Bible Class Movement has entered China. Mr. R. A. Doan, recently elected secretary of the Foreign Missionary Society of the Disciples of Christ, while on a tour through the Orient became deeply interested in the Sunday-school situation among the missions there. Mr. Doan, who is himself a highly successful leader of one of the largest adult Bible classes in the country, was convinced after a study of the field that the adult Bible class movement should be taken up in China to conserve the results of the evangelistic campaign begun by Dr. John R. Mott and Mr. Sherwood Eddy. Mr. Doan, in his addresses to the missions, spoke of the value of the adult Bible class movement in America and urged the organization of classes. At his suggestion men's classes were organized at Nantungchow, Nanking, Chuchow, Wuhu, Luchowfu, and a woman's class at South Gate, Nanking. Mr. Doan spoke over seventy times in China in the interest of the adult Bible class to audiences aggregating more than 15,000 people. There were 700 enrolled in the classes."

THE MORNING WATCH AT LOS ANGELES.

Beginning with the 18th of July and concluding with the 25th, there was a half-hour prayer service in the Roof Garden of the Bible Institute. The Daily Bulletin contained suitable passages of Scripture and suggested topics for thanksgiving and intercession. The time, for the most part, was spent in prayer. A large number attended and participated. Not a moment was lost. No part of the service of the day was enjoyed more than this. The missionaries and all others were refreshed and strengthened by the half-hour spent in communion with God. Doubtless the spirit of unity and harmony that prevailed throughout the week was due, in part at least, to this service.

TESTAMENTS USED AMONG THE SOLDIERS OF THE GREAT WAR.

The "Million Testament" Movement, inaugurated by the World's Sunday School Association to send Testaments and Gospels to soldiers in the warring countries as gifts of American Sunday-school scholars, is trying hard to meet the great demands that are being made upon it. Rev. A. C. Harte, working in prison-camps in Germany, writes: "I am beginning to distribute the Testaments, and long before this reaches you I will have used up the 40,000. It will be good if you can get another 40,000 or 80,000 for us."

Mr. Eberhardt Phildius, student secretary of the Y. M. C. A. for Austria, writes: "The Gospels for the prisoners which you sent have duly arrived, and as my father happened to be here he took

them in charge. They will be distributed through the Red Cross. It is very kind of the American Sunday-school children to think of our prisoners, and I am certain the Gospels will be greatly appreciated."

From another worker in Austria: "Thousands of soldiers in this way get their own New Testament or a copy of the Gospels, which most of them never possessed before. In the first twenty-four days the Vienna Home was visited by 6,128 soldiers, or 255 a day. As to the prisoners of war in Austria-Hungary, we have been able to supply 27,000 Russians as well as Servians, with Gospels through the Red Cross societies."

IS THIS THE TIME TO SOUND RETREAT?

Is this the time, O church of Christ, to sound
RETREAT? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?

No! Rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all the fullness is the Lord's,
Great things attempt for him, great things expect!
Whose love imperial is, whose power sublime.

—Oriental Missionary Standard.

THE SUNDAY-SCHOOL AND THE GOSPEL IN JAPAN

Sunday school at Tizaka, Japan. Mr. and Mrs. Thomas A. Young are in charge and can be seen at the right, fourth row back. Mrs. Margaret Pugh, of Kalamazoo, Michigan, has supported this school for three years. The picture was taken in front of a heathen shrine which is seen in the background.

EDITORIAL.

September and the Retrenchment Problem.

The keenest anxiety of the whole year centers in the last month before the books close. On September and its receipts hinge the possibility or impossibility of an early release of the work and workers from the very serious suffering of retrenchment. As long as the churches are irregular and uncertain in their offerings, September will continue to be a pivtotal month on which the destinies of the work for the year largely turn. Every missionary on the field will be watching the reports for September with the deepest concern, and it is unnecessary to say that the feeling at the mission rooms will be similar.

Last year the total receipts for the month of September were $133,000, out of a total of $464,149. This year we must not only come up to this amount, but go ahead of it in order to have any hope of removing the handicaps to the work soon. With less than $150,000 in September we cannot overcome the present shortage and bring the receipts up to those of last year. Every effort must be put forth to reach and exceed this amount.

Early in September care should be taken that fragments of offerings should all be picked up and religiously sent to the Society. Not only is it unfair to the work for portions of offerings to lie in church treasuries instead of going to the work for which they were intended, but any considerable delinquency of this kind would mean the abandonment of some of the work just now.

Many churches that have made the Every-member Canvass, and other churches that use the weekly plan of giving have not been heard from as yet, or if an offering has come in it has been small and partial. All of these churches should carefully check up their gifts and see that every cent collected for the missionary cause is sent at once. This is of the greatest importance. A little carelessness on the part of pastor or church treasurer here will work disaster to the missionary interest of the churches as well as being unjust to the work at the front.

The churches which for some reason or another have not as yet made an offering for Foreign Missions should by all means do so early in September. Surely no church can conscientiously fail to have a share in the work, especially in this time of great need.

There are a great number of friends who send in individual gifts during the year. It is hoped that there will be a host of these responding during September. These gifts will probably not mean great sacrifice to the givers, but they will mean everything to the hard-worked and insufficiently supported workers at the front.

One of the most striking things at the Los Angeles convention was the deep interest in the income for the work. In the early morning prayer meetings, in the addresses, and in every part of the convention was heard the constant reiteration that the retrenchment must not stand—that our people must loyally and hon-

estly do their part and not make it necessary for our faithful missionaries to bear both the disgrace and the financial burden of a backward step. Constantly at the convention voices were raised for a great advance in these wonderful times of opportunity. If our pastors and churches will catch that spirit, the end of September will not only show a strong increase in receipts over last year, but the full half million dollars for Foreign Missions reached.

"I Did My Bit."

A WORD FROM THE TRENCHES.

A boy dying in the trenches sent this word to his father, "Tell the governor that I did my bit." On hearing this message, the father, who was himself a soldier, said, "Thank God my only son went home to God as a soldier!" The dying soldier had the satisfaction of knowing that he did his best. He gave his life; there was nothing more he could do. No word of regret escaped the lips of either son or father. Both rejoiced because of the sacrifice made.

If only all the followers of Christ would live and act so that at the end of the day they could say the same! Some are so situated that they can leave all, as the apostles left their boats and their nets, and give themselves wholly to the work of extending the boundaries of the Redeemer's kingdom. They have youth and health and education, and they hear the call. The claims of the non-Christian world are pressed home to their hearts and consciences; they cannot plead the excuse, "No one ever called my attention to the subject." Some have large means and can give liberally. God has prospered them and they are able to support substitutes or stations and to furnish them with the equipment needed. Most Christian people are so circumstanced that they can give something. All can help with their supplications.

When the end comes and we are called to meet the Judge of all the earth it will be well with us if we can say with our Lord, "I glorified Thee on the earth, having accomplished the work which Thou hast given me to do"; if we can say with Paul, "I have fought the good fight, I have finished the course, I have kept the faith," and with the young soldier, "I have done my bit."

If all did so, the gospel of the glory of the blessed God would be carried in a generation into all the world and be preached to the whole creation. The distressing fact is that so large a proportion of those who say, "Lord, Lord," do not have any part or lot in this work. Before a company of student volunteers a distinguished speaker affirmed that the majority of Christian people do not give a penny or a prayer or one interested thought in a year to the advancement of the Lord's work in the world. Young people who could go to the fields seek ease and comfort and a competence at home. Out of one Bible class a hundred men volunteered for the army. To the call for one man for China, there was no response. The church is rich and increased with goods; but every missionary society is in straitened circumstances. Men and women of large means and of moderate means; men and women with princely or comfortable incomes keep what they have and use all on themselves, or hoard it and leave it to others to scatter. There are tens of thousands whom the Lord has blessed and prospered who make no return for all they have received. There are those who never pray for more workers, for the workers now in the field, for the progress of the gospel in all lands. They have made the good confession and have been baptized into Christ; they remember the death of Christ on the first day of the week; they claim to be Christians *par excellence;* but they have no concern for the progress of the gospel in the regions beyond, and never pray for the coming

of the time when all shall know the Lord, from the least to the greatest.

If only every believer would determine to do his bit while the day lasts, we would see results that would cause the scoffer to wonder and admire, and that would cheer the hearts of the lonely workers in every field, and would be pleasing to Him whose we are and whom we serve.

A Campaign of Missionary Rallies.

For many years the annual "Rallies" of the Foreign Society were a great factor in the educational work of the Society. For the last few years, with the Million Dollar Campaign and then the Men and Millions Movement in the field, it has not been thought best to hold the rallies. There have been so many requests for them, however, and the need has been so evident, that this fall and winter it is planned to have a strong series of rallies. The Western secretary, Bert Wilson, and R. A. Doan, the new laymen's secretary, are to lead the two rally teams. Some strong missionaries will be on the teams. Some new features will be added to these rallies and it is planned to make them the best meetings of the kind ever held. The Society cannot plan for all the cities that would like these meetings, but if pastors who desire them will write to the office, an effort will be made to reach their cities.

The Breakfast in Honor of the Missionaries.

On Sunday morning, July 25, from 8:15 to 9:30, a missionary breakfast was held in the dining-room of the Bible Institute at Los Angeles. All the missionaries who were attending the convention, both of the Foreign Society and the Christian Women's Board of Missions, were present, also their relatives and friends. The secretaries of the societies and a number of the prominent business men with their wives were also present. About one hundred and twenty sat down to the tables.

Mrs. Scoville sang "Did You Think to Pray?" The Bellingham Quartet also sang. Each of the missionaries made a short talk, expressing the hope that out of the deep interest of the convention larger things might come.

Some missionaries were present whose hair has grown white in the service. They had lost none of their faith and enthusiasm in the work. Others were there who were home on their first furlough. Their zeal was contagious. Two or three were present who are under appointment and are to go out this fall. They looked forward with hope for the work to which they were going.

One missionary said that the thing they needed most was not money or equipment, but to know definitely that the church and friends at home were praying for them in their work. As a response to this, R. A. Long arose and said that the missionaries should always remember that many of the church people at home were praying for them. Then Mr. Long started that beautiful song "For You I Am Praying" and led all through the singing of that song. It was a time of consecration, it was a time of great faith and renewing of promises to do more for the kingdom of God this year than ever before. Perhaps no meeting of the convention will be of more far-reaching importance than this missionary breakfast.

The breakfast was arranged by Mr. A. E. Cory and R. H. Miller, of the Men and Millions team, and A. McLean and S. J. Corey, of the Foreign Society. A. E. Cory stated that it was not a new idea with him, but that Mrs. Cory suggested that such a meeting be held before he left Cincinnati. He said that a small group had such a meeting at the Buffalo convention, arranged by President McLean, and that he and Mrs. Cory during the dark and hard days in China had thought of that meeting.

Do Living-Link Churches Forget the Other Missionary Enterprises?

A comparison of the Living-link churches with those which are not Living-links brings out a few very suggestive facts. Ten churches in Missouri which are Living-links were compared with ten of about equal membership that were not Living-link churches. The figures as found in the 1915 Year Book served as a basis of comparison. Here are the exact figures:

The ten churches which were Living-links gave to all the other missionary organizations $9,626. The ten churches which were not Living-links gave to all the other missionary organizations $3,118.

Eight churches in Indiana gave for all other causes $8,827. The eight other churches of about equal membership, not Living-links, gave for all other purposes $2,550.

This comparison was carried through several different States. Fifty churches that are Living-links gave a total of $50,275 to all other missionary organizations. Fifty churches not Living-links, of about equal membership, gave $17,427.

These figures speak for themselves. A Living-link church properly developed and taught does not cut off gifts to other interests, but the fact is that they more than double the amount for all other missionary and benevolent organizations.

Shall Church Debts Hinder Us From Evangelizing the World?

There are many churches, when asked to do larger things for missions, that hide behind the church debt. If you tell them there are great opportunities in Africa just now, they reply, "When we get our $10,000 debt paid off we will help." When you urge that this is the crisis time in China, some reply, "We are just building a new church and will have a debt on hand. As soon as that is paid we will answer the call of China." When the Macedonian call of India is heard, others reply, "We have just exhausted ourselves paying off the church debt, and we must have a little rest before we undertake anything else." So the church debt acts in very many cases as a barrier to world-wide evangelism.

If the church has a debt, if it had a debt or thinks that it will have a debt, this is made an excuse for doing but little or nothing for Foreign Missions. For such churches as these the great commission needs to be revised. It should read like this: "Go ye into all the world and preach the gospel to every creature, *if you have no church debt.*" "Go teach all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, *provided you have never had a church debt.*" "Go make disciples of all the nations, *unless you are dreaming of having a church debt.*" "Ye shall be My witnesses, both in Jerusalem and in all Judæa and Samaria, and unto the uttermost parts of the earth, *if there is no church debt.*"

It will be remembered that one man in the Scriptures was given much praise because "he had built them a synagogue." But it also says that this same man had been generous in making contributions to other worthy causes. Is it possible that the modern church is going to allow its brick, stone, gymnasium, pipe organ, plate-glass windows and beautiful building to stand in the way of performing its real task as a church? Is it possible that our great and splendid buildings which have been erected to the glory of God shall actually delay the sending of the gospel of Christ to the ends of the earth?

The Spirit of the Los Angeles Convention.

The spirit of the convention was all that could be desired. Those present were of one heart and one soul. All were interested in the work and concerned about its prosperity. No unseemly word or act marred the beautiful harmony of the occasion. There was a desire and a determination to keep the unity of the Spirit in the bond of peace.

Several things contributed to this end. First, the convention was held in a suitable place. The Bible Institute has one of the best auditoriums in America. It is well ventilated and well lighted and so admirably arranged that all can see and hear the speaker. The acoustics are all but perfect. The atmosphere of the place helped. We were told that if we were not a Bible people we would not have been admitted.

Secondly, the registration booth and the exhibits were so far removed from the auditorium that the services were not disturbed in the least by those who came late or by those who wished to buy books or to subscribe for papers and magazines. Those who wished to visit their friends on the outside were far enough away not to be heard on the inside.

Third, the Los Angeles brethren made every provision for the preservation of order. At every entrance there was an usher who understood his business. During prayer and the delivery of an address the doors were kept closed. In case of emergency they were opened noiselessly and closed again. The ushers were on duty all day and contributed much to the profit of the convention.

Fourth, those who went to Los Angeles wanted to hear the reports and addresses. There was no conversation or greeting of friends while the services were in progress. The seats were well filled when the gavel fell, and the order was excellent throughout. The quiet and responsive attention greatly assisted the speakers.

Fifth, the addresses were carefully prepared and were well delivered. The audience felt that they were worth while and listened with a desire to hear every word. The speakers realized that they were there to further the work of Christ, and without exception did their best.

The Los Angeles convention was characterized by the spirit of prayer. The fact that retrenchment was necessary led the people to call upon God for help. Prayer was offered that the churches might give as the Lord has prospered them, to the end that all current obligation may be met in full and, more than that, that the work may be enlarged as opportunity offers.

SONG OF THE CHURCH DRONE.

O, to do nothing, nothing!
Only to live at my ease,
And swing in a silken hammock
While fanned by a gentle breeze.
Sweet is a life of pleasure,
Sipping the honey of flowers;
Like a butterfly in the sunshine
Enjoying the golden hours.

Chorus—
O, to do nothing, nothing!
Others who will, may work;
But I much prefer to be quiet,
Life's burdens and cares to shirk.

Lilies and sparrows do nothing,
Yet all their wants are supplied;
Much of our labor is wasted
And gets not a "Thank you" beside.

O, to do nothing, nothing!
Ministers—what is their trade
But doing the work of the Master?
And for it they're pretty well paid.
Of course, some people are fitted,
Which I don't pretend to be;
They like to make speeches in meeting,
Which is out of the question for me.

O, to do nothing, nothing!
That is the way to be blest;
There can be no labor in heaven,
For that is a perfect rest.
Rather do nothing, nothing,
Than always go bustling about,
Trying if I can't do something,
And never quite making it out.

—Missionary Review of the World.

Football team in boys' school at Luchowfu, China. F. C. Buck conducts this Christian school. For lack of a better building the school is conducted in an old Buddhist temple loaned to the mission. The Buddhist shrine and idols have been relegated to a small room at the end of the temple.

Changing China.

AS INDICATED BY A RECENT REPORT OF OUR MISSIONARIES AT CHUCHOW.

For the month of May, Tisdale Hospital, 1,662 cases. Owing to local famine conditions a large number of these have been treated free. We have vaccinated 340 children.

The city authorities asked us to oversee relief works for the poor in the city. We have registered over 800 men, women, and children, the majority of whom are now improving the city streets and market place. The money is all being furnished by the Chinese and we have been supervising the construction. We have almost finished a macadamized road inside the city.

On Sunday afternoon Mr. Dannenberg and Evangelist Koh hold preaching service for these workmen in the Confucian Temple.

Our organized adult Bible class has met weekly for nearly four months. There has been an average attendance of nearly seventy. They have been studying the Gospel of Luke. In spite of the great heat over 200 were in attendance at Bible school on the 27th of this month.

The Christian Girls' School closed on the 26th, graduating seven girls from the primary department. It was the first graduating exercise for girls ever held in the city, and many of the city teachers were in attendance. The magistrate also sent a representative.

The local railroad engineer is donating some gymnastic apparatus to our new city playground, which our Christian schools especially enjoy.

A conference of Nanking and Chuchow Boy Scout leaders is in session here, with about twenty in attendance. Boy Scout work for Chinese is being adapted to the local needs and is five-sided: physical, educational, religious, social, and esthetic. The boys in attendance are having a fine time. Our boys' school is being represented by ten of our strongest boys, all Christians.

CONTRIBUTED ARTICLES.

Keeping a Medical Missionary Busy.

W. A. FRYMIRE, M.D.

SOME OF THE THINGS DR. FRYMIRE IS DOING ON THE CONGO.

I have been living a very busy and rather nomadic life this last year. Not more than one-sixth of the time has been spent on my own station and at the work I am supposed to be engaged in. The large part of my time has been put in at our stations in Longa, Monieka and Bolenge, and in traveling back and forth between them. A trip to the lower Congo district and an itinerary of eighteen days in the back country has helped to consume a large part of my time.

Most of the traveling has been done in dug-out log canoes, a rather thrilling mode of travel and perhaps somewhat romantic or novel for the first time, but decidedly uncomfortable and somewhat dangerous.

While the unsettled life that I have been forced to live has greatly hindered systematic scientific work here, I believe I have been able to do some good at least. I have done and assisted Dr. Jaggard in a large number of major operations, many of which left undone would cost the patients their lives in a very short time. Recently I performed five major operations with the help of inexperienced assistants and had perfect results in each case: perfect both in that they all were relieved from their physical ailment and that all are or are becoming disciples of the Master. There is no means that I know of that gets at the root of things in reaching the people like surgery. Aside from the operation itself, which to these primitive people is not much short of a miracle, the daily care of the sick as they recuperate from an operation is a thing of great wonder to them and affords us a marvelous opportunity to teach and preach the message of Jesus. In their old life there is no care of the sick to speak of: none at all, as we think of care. True, they will call in the native witch doctor, who will dance and use his charms and native medicines in the attempt to fasten the blame on the one who has called in the evil spirit that is causing the sickness, but when it comes to actual care of the patient, it is a practice absolutely foreign to them, and day by day many are dying of not necessarily fatal diseases, but for lack of water and food and protection. Among our own Christians it is not much better, for they are ignorant of both the need of care for the sick and the manner of caring for them. It will take me a lifetime of good, hard work to get these people entirely weaned away from their old ideas of spirits as the cause of disease and their idea of fatalism, but it is a task I have set my heart on doing. I expect to translate some books, or rather write in their language some books, that can be read by our teachers and those who learn to read, which will assist in this work.

You will recall the picture of the man from whom I removed a large tumor soon after my arrival, and will be interested to learn that he is now a great power for God in his district. He lives a few hundred miles above Lotumbe, but is now returning to the old manner of life. Just a short time ago Mr. Hobgood made an itinerary through the country in which he lives and found the work in a very flourishing condition. As you doubtless read before this, Mr. Hobgood baptized over four hundred inquirers at this place. We believe that many of these hearts were awakened as a result of the operation performed on that one man.

A few weeks ago I was called to

Longa on account of the illness of the infant son of Mr. and Mrs. Hedges, and on my way back was compelled to stop at a native Catholic village. This was two days below Lotumbe, but no sooner had my canoe touched land than a native woman who had come to the river to fill her water pots saw me and came running to greet me. After a little I recognized in her one of my old patients. Soon another and another came, until five in all from that village who had been to Lotumbe for treatment came with their hearty welcome. Soon the chief sent word that he had a fever and wanted me to come and see him, and, having my medicine case, I called on him and found that he was one of the cases I had operated on for osteomyelitis some time ago. He was overjoyed at seeing me, and he bestowed upon me what in America would be equivalent to presenting the keys of a city. I had a good visit with the old chief and his people and that night lay down in peaceful sleep. If you want to know what this means, read again the treatment afforded S. J. Corey and some of our other missionaries by the Catholics recounted in "Among Central African Tribes." I may state here that there is a general better feeling among the Catholics and Protestants in this district.

There are many such evidences that we are finding a place in the hearts of even the most bitter opponents, and while receptability alone does not transform a people into a high state of civilization, it makes growth possible, and that is all we are asking for the seed we are sowing. Surely the Lord is blessing our efforts here above that we dare hope for.

In my travels I have had the pleasure of being chief usher at the receptions in honor of the arrival of Master Charles P. Hedges, Jr., at Longa and Miss Eleanor May Moon at Bolenge. These baby missionaries are now reckoned the most valuable we have on the entire force.

I have also assisted Dr. Jaggard several times with his operative work and in his companionship found much profit and enjoyment. He is again calling for my services and I will soon leave for Monieka. I go to Longa by canoe and hope to get a steamer from there to Monieka, as it is about 275 miles from here, and will take over a week if I have to go all the way in a canoe.

I have fourteen operations (major) to perform here in Lotumbe immediately upon my return from Dr. Jaggard's; that is, I will do them if supplies come up on this trip of the *S. S. Oregon,* which is now down river. If supplies do not come, most of the cases will have to wait, as I am about out of all kinds of material used in operating. Most of the cases are hernia and tumor.

One case we have considerable interest in is an old chief of this district. His name is Elong'mbalica, and he is the man who made it possible for our people to stay here, for in the early days, when the Catholics came armed to drive out our people, old Elong'mbalica came to our rescue and drove back the Catholics and threatened them with severe punishment if they again returned.

For years he has been suffering with a terrible hernia, and although a very old man, he has come to me for operation. He is not a Christian, always refusing to become one on the grounds that he is good enough as he is. We hope to get the old man through and make a disciple out of him, for it will mean great things for our work if we do. If we can do this, much of the old superstition that still lurks in the hearts of some of the people around here will be done away with. We are making this an especial subject for prayer.

But I must not take up more time in writing now. I have recently made an itinerary of eighteen days in our back country and my next letter will doubtless contain a resumé of my experiences therein, as I had some interesting ones.

The war has affected us some in putting back our work. Supplies have been cut off and mail is very irregular, but we are suffering no physical hardship. The moral effect on the people is very bad.

I thought for a short time that I would be called to the front as army surgeon, but so far have not been ordered to report. In my trip to the lower Congo last fall I passed through the war

zone and got some experience in assisting Dr. Jihrling at Bolobo during the time I was there. I got to see some of the horrors of war in the shape of the wounded, but saw no actual fighting.

In these depressing days the missionaries need the prayers of the people at home more than at any other, and I ask that in this respect you will not forget us.

The Unspoken Appeal.*

R. A. DOAN.

As I look into your faces to-night I find your countenances changing and before me there is a great audience of Christless people looking to me with saddened eyes, appealing through their poverty, their distress, their burdens, their helplessness for the teaching of Christ. Indeed, it seems to me I can never again stand before a Christian audience without having a vision of those audiences before which I have stood during the past year. They intervene and in a silent, unspoken appeal, ask that we give them a little, at least, of the great opportunity and joy which is ours.

It is not a Macedonian cry because many of them do not know enough of God even to ask that some one be sent. But with a pathos which burns itself into our hearts comes the silent call out of their great need, which, when once felt, gives us no rest, night or day, until we answer.

I went to the mission fields that I might know of the need of the world for Jesus Christ. I return to say to you that the horror of a nation without God or Christ has burned itself into my soul until I can think of little else. There is no way in which I can depict for you the sin, the sorrow, the barrenness of life where the Master has never been known. And to-night I bring you the unspoken appeal of these lives yearning for something better, but knowing not what it is or where to find it.

I should have returned in deep despair, and perhaps with my faith shattered, had it not been that in the midst of blackest heathenism I repeatedly discovered and felt the heart-throb of the Master. There is a *living love* out there in the hearts of men who have partaken of the very life of Christ. When I found my own supports tottering because of the baseness of sin all around me, each time there came to me the acquaintance of some man of God persevering in spite of the blackness about him. The very darkness made his light brilliant. I am an unworthy messenger to-day bringing in an imperfect way the pleading not made by word of mouth, but by the *powerful* pull of a great need.

Walking one day last winter in the interior of China, some miles in advance of my chair bearers, I found myself for hours passing an almost uninterrupted stream of people carrying great loads and with faces and bearing testifying to the difficulty of existence for them. I longed to speak to them, but we had no common language. These loads seemed to me to become an expression of the spiritual and mental burdens they were carrying within. That was one of the days when the magnitude of the task of enlightenment seemed almost too great. I grew discouraged and despondent. But I remember that after passing for several hours this ceaseless stream of people, I stopped out in the midst of the rice fields with my head uncovered and talked with God, who could understand my language. I prayed, "O God, help me to do at least a little toward the redemption of these people. Strengthen my faith."

Out of that prayer came a deepening determination to give what of life might be left to the bringing of Christ to these people, whose very attitude became a powerful plea.

I. *Our failure to take the gospel to these people is a denial of Christ.*

We say we believe in Christ. We say he is our example. And yet *every*

*Address at Los Angeles, July 20, 1915.

breath of Christ's life was spent in relieving such distress as we saw in the Orient. I want to say—and I say it deliberately, advisedly—that I believe you and I can lay no just claim to being followers of Christ if we neglect the sending of the gospel to China, Japan, Philippines, India, Africa, and the uttermost parts of the earth.

As we went one day to the great, ancient temple a few miles outside of Hangchow, we found both sides of the road literally lined with beggars—lepers, cripples, blind. It was the time of the pilgrimage of thousands to these famous temple grounds. These distressed of the land were gathered by the hundreds along the road to beg for pennies from the pilgrims. As the sightless eyes were turned toward us by the scores, and as these afflicted upon our approach would tap upon the ground with their staffs and reach out pleading hands for alms, we thought of the days when others afflicted like these called out, "Have mercy on us, O thou Son of David!"

As the lepers presented their pitifully eaten bodies as a claim for our compassion, we thought of those in Christ's time who said, "Lord, if thou wilt, thou canst make us clean." We remembered that Christ turned not away from such as these, but spent his life not only in healing their bodies, but in giving them at the same time spiritual healing. Great as the physical suffering is, it is small compared with the spiritual disease which makes life a horror for most of these. Can we justly claim to be followers of Christ and pass these by?

I address myself to-night not alone to the ministers. I speak more especially to laymen. For years I gave, as I thought, religiously to foreign missions. When the first Sunday in March came I was very careful to make a contribution. But I gave as to a beggar. I suppose I gave to ease my conscience. I gave niggardly. I knew little about the work. I was not concerned about how the little I gave was spent. But I have learned in more recent years that any giving, in order to be blessed, must include an active interest in the one to be helped. The good Samaritan actually *cared* for the wounded man. He *felt* his distress. I think his sympathy had more to do with the healing of the wounds than his money. A coin tossed to him in his suffering would not have helped. It was the contribution of life which counted.

Our attitude, then, toward these suffering ones determines the sincerity of our Christianity.

II. *The call comes now.*

It is not easy for us to realize it here, so far from these conditions, but there

Scene in front of Buddhist temple, China.

can be no doubt that the situation demands an immediacy of action which, before God, we cannot ignore.

In China many of the temples are falling into decay and are being deserted by the worshipers. Many are putting away the old religions. This is the worst thing that is happening in China to-day—unless we speedily provide them with the religion of Christ. They are looking upon their old religions as mere superstitions, and there is danger of their having no religion. At Nantungchow we held our meetings in the Buddhist temple, which was secured for us and decorated by the city officials. In this city, where a few years ago Hudson Taylor came near losing his life by stoning, we found the officials welcoming and commending our presentation of Christianity within the *heathen temple* where from eight hundred to one thousand people gathered daily to hear us. We left an organized Bible class there, made up largely of non-Christians, but our missionaries were in grave doubt as to how much of the membership could be conserved because of the scarcity of leaders. Nantungchow, the center of a population of six million people, challenges us for immediate relief!

The open doors for which we have prayed through the years have come, and we are unable to enter.

I had a most interesting interview at dinner one day with Mr. Wen, of Hangchow, who is minister of foreign affairs in that province and next in rank to the governor. He is a man of education and ability—recognized throughout China as a man of influence. Just a few weeks before, in the great Eddy meeting at Hangchow, Mr. Wen had publicly acknowledged his faith in Christ before an audience of thousands of people. Mr. Wen said, "I have become a Christian because I want to be like other Christian men whose lives I have observed." The Christian workers in the Hangchow district are swamped because of the great numbers of inquirers. Not only here, but all over China, are men as bright and as good as Mr. Wen who would accept Christ if properly presented. If we do not grasp this opportunity now, it will be gone soon.

Mr. Tewksbury, secretary of the China Sunday-school Union, and Mr. Taylor, secretary of the Young Men's Christian Association Forward Evangelistic Movement in China, told me in an interview the last day I was in Shanghai, that it was a serious question in their minds as to the wisdom of conducting such great meetings as those held by Sherwood Eddy last year *unless provision could be made* to adequately teach and lead the great numbers of inquirers that result from such efforts. For the first time the literati and official class of China are willing to investigate Christianity. This condition has come suddenly. We were not prepared to meet it. Shall we now face the issue squarely? The very openness of mind of these people comes as a silent appeal to pour into these lands *every reserve force in Christendom.*

The problem in Japan is not that of atheism and agnosticism alone. They have not rejected *en masse,* as some would have us believe, their old religions. In Kyoto, where we visited, there are *ten thousand* registered heathen shrines. The temples in Japan are for the most part well kept, and the people are most diligent in their worship. I am glad it is so. Japan has learned she must have a religion. What we need there, as in China, is a greater number of Christian men to lead these people, who are naturally religious, by example, to the one true God.

I spent nearly a half day with Mr. Hara, the ex-prisoners' friend in Tokyo. For thirty years he has devoted his life to the saving of men as they come from prisons. Thirty years ago, being thrown into prison for several months for political reasons, he saw the horrors of prison life and determined to give his life to help men as they came discouraged from prison. He has carried on this work through all the years in the name of Christ. He has refused aid in recent years from the imperial government, because, as he told us, he wanted always to be free to teach these unfortunates Christianity and did not want to be under obligations to any one who might deny him this right. On the wall of

Mr. Hara's office we saw about thirty little wooden tablets covered by Chinese characters. Upon inquiry, we learned these were the names of men whom he had helped and who, when they died, had asked to be buried near Mr. Hara's grave so *they might be near him on the resurrection day!* Because of these requests Mr. Hara has selected his last resting place and around this spot are buried thirty men. What a testimony to the power of Christ!

We must have more men like these now, now, now! O that we could understand that ten years from now will be too late!

III. *The lack of equipment and men in our own work is a silent call.*

At Nantungchow we have a great, well-built hospital, which has been closed for two years because we had no doctor to send. Just now Dr. Hageman is on the ground and will begin work there this fall. But for most of the time during the twelve years we have been there we have had only one missionary family for six million people! Here we have an inadequate church building and two or three poor, rented chapels!

At Wuhu, where Alexander Paul, one of our strong missionaries, is located, the work is handicapped because of no suitable buildings. He has done a great work considering the difficulties, because he has won his way into the hearts of the most influential men of his district. But what could he not do in the name of Christ if he could have a good institutional work there? Just now he and Miss Miller are away on their furloughs; Miss Dale has been loaned to Nanking for Miss Lyon's school, and the work at Wuhu suffers because these workers must be away. Why haven't we substitutes to carry on the work in their absence?

The Robinsons are home from our station in Sendai, Japan, on a forced leave because of sickness. Miss Asbury, who alone was left in Sendai to care for the work, has been transferred to Osaka because the need there seemed so much greater. And Sendai now has no missionary to continue our work!

But why try to enumerate? Everywhere we turn we see the work suffering because you and I are not sending the reinforcements.

Everywhere in great numbers these people are sending out an unspoken call for Christ—*our Friend.*

One day, in the interior of China, as I traveled along with a young Chinese pastor whom I had learned to love, he said in his hesitating English, "Just think, if it had not been for Jesus Christ we never would have known each other —we never would have been friends." And I thought instantly of the millions who are waiting to know our mutual

Convention at South Gate, Nanking, China.

Friend with no way of becoming acquainted with him except through you and me. What will we answer?

IV. *Our answer to this unspoken appeal must be a deeper consecration.*

God is speaking to us. Do we hear? Do we understand?

I made a visit to the colonization farm outside Nanking one day with Dr. Macklin. As we returned along the mountain paths I was walking ahead, and our Chinese guide called to me. I had gone past a path where I should have turned off. The Chinaman was telling me of my mistake, but I could not understand his language. He called to me the second time, but I went right on. Finally Dr. Macklin, who was in the rear, heard him and called to me, interpreting what he said, else I might have been lost. Thirty years with the Chinese enables Dr. Macklin to understand them like a native.

Only as we live close to God and learn to understand his voice can we expect to be led aright. God is calling to us and showing us the way to go in order to fulfill the great commission. We cannot understand. We are prone to go the wrong way. O the joy of learning to know His voice not only because it leads us the right way, but because, as in the case of Dr. Macklin, it enables us to interpret the voice of God to others and tell them when they are taking the wrong course.

God is calling to-day. Do you not hear? Will you not listen to those brave souls across the ocean who are interpreting his call?

When his enemies would lure him away from the building of the wall, Nehemiah sent back word, "I am doing a great work so that I cannot come down."

I plead not so much for money as for the giving of lives in consecration. I do not plead that you give "because God has prospered you." I present the great need—and ask you to give *whether God has prospered you or not.*

There is much to distract us. The man in the ministry is in danger of becoming absorbed in petty daily details and to forget the great mission. To many of us the cares of the home life threaten to require our entire time. The man in business is concerned—especially just now—about stock values, hard times, the "near" panic.

But these are enemies of our God calling us away from the one great task. May we not, in the face of the great, silent call which comes with such insistence, say to these others, "I am doing a great work so that I cannot come down?"

The Every-Member Canvass.*

ELLIS PURLEE.

A Sound Business Method.

I read not long ago about a Negro who left the plantation and spent three or four days in the city. When he returned he was envied by the whole crowd of fellows on the plantation, for he possessed a diamond of unusual size and luster. The boss said to him one day, "Sam, is it a real diamond?" and Sam replied, "Now look heah, boss, if it ain't I've been skun out of foah bits."

This is the way a lot of our folks have been feeling about their offerings that they have given when they have been taken in the old way.

The every-member canvass has been a help to our smaller churches in California, North, in that it has taught them the much-needed lesson of business in church finances.

With the every-member canvass in force, the old-time social for the purpose of raising money for local and missionary purposes has about had its day.

You are probably all familiar with the story about the lady at the church fair who said to a lawyer, "Here is an article that I bought for ten cents, and I have

*Address given at Los Angeles convention.

just sold it for one dollar; what percentage have I made on the transaction?" The lawyer replied, "My good sister, you have gotten out of percentage into larceny."

It is almost discouraging that after all these years in many of our smaller towns the church is looked upon by the average business man as an institution run without business ability.

The every-member canvass has been given to us by those who had the best interest of the church at heart, for it has been a life-savior to many of our churches.

Give us the money and we will take the State and the nation for Christ. It is certain we have never been able to get the money in the old way, and the new plan of every-member canvass has been successful wherever it has been faithfully and wisely worked.

It places our finances on a cheerful basis. I believe we ought to be just as cheerful about asking a member of the church for money for the support of the Lord's work as we are when we ask a man to accept the gospel plan of salvation. We have been going to our friends in a sort of compromising manner and with a long countenance.

I have lost all patience with the sentiment expressed by the good old preacher who had only two gestures. One of them was straight up, the other straight down. He frequently used one at the beginning of a sentence and the other one at the close. One day he stood before his good people to outline the old hymn that we love so well, and he said (pointing up), "When the roll is called up yonder" (pointing down), "I'll be there."

If we have applied business methods to the work of the church as our Lord intended we should, when the roll is called up yonder we will be there.

The every-member canvass is not a sentimental proposition, neither is it a fad that will soon die out. It is a life-savior for thousands of our struggling and almost bankrupt churches. It spells fulfillment of the Lord's greatest command, "Go ye into all the world and preach the gospel."

Ging Da Ma.

One of Our Christian Women at Nankin.

LULU SNYDER.

Ging Da Ma is one of our youngest and one of our oldest Christians here. She was baptized just last Sunday, and she is seventy years old. We first became acquainted with the dear little old lady a year ago last autumn, when we returned after the fall of Nanking, when every home, rich and poor, had been looted of most of its possessions by the hordes of soldiers that occupied the place. Ging Da Ma's home had not escaped, and in the weeks that followed, when rice had more than doubled in price and the shops and mills had all stopped work, there was very little to eat, and her one son, who had his own family of little ones to support, as well as his old mother, was driven to desperate straits. It was then that she put her pride behind her and came to the chapel where we were giving out rice to those who presented the proper credentials.

We had given out rice to three hundred old ladies over sixty years old, with the promise to give them a certain amount once a month throughout the winter, but there were more than three hundred more at our gates waiting to be helped, and we could do absolutely no more. It was heart-breaking, but we had come to our last resources. I well remember the Sunday afternoon when Miss Kelly spoke to that great crowd of hungry women. She said:

"We have registered all we can. We have done our best to give to those who are most needy, and we can do no more.

None of you can feel as badly about it as we do, but we have reached the limit. We have done our best. Now I want to ask you if you have. You know that there will be many people who will starve to death this winter. If any of you has registered and is getting rice when you don't absolutely need it—when you might get along some other way and keep from starving—some poor old woman is going to starve to death because you have taken what might keep her alive."

She said it very plainly, and I felt then it was somewhat severe, for every one there looked as if she needed more than we had given or could give her. But such was needed. On Tuesday Ging Da Ma came to our home with the bag in which she had received the rice. She was very much troubled and spoke to one of our Christian women who lives there.

"I haven't been able to sleep for two nights," she said. "You know I got a bag of rice a week ago, and while we are dreadfully poor, still we wouldn't starve to death without it, and I'm just afraid I'm the cause of some one's starving to death. But what shall I do? We have already eaten the rice and can't give it back."

The woman to whom she spoke is a Puritan if ever there was one—so strict and severe is she, not with herself alone, but with others too.

"If you come next Sunday afternoon and give back your bag and registration ticket publicly and make a confession of your sin before all those women, then, I think, the Lord will forgive you."

And this the dear old lady did the following Lord's day. That was the first we knew about it. The other details we found out later. Her confession made a deep impression on all who heard her, and it was the beginning of the larger life for her. We succeeded in getting her some sewing to do and have kept in touch with her ever since.

Last spring she wanted to be baptized, but when her family heard about it they kept her locked up in her room for weeks to keep her from coming to the church. In the fall her son had typhoid fever, and because of the service Miss Kelly did for them then, the opposition was broken somewhat and she was permitted to come out again. Still the family opposed, though not so openly. When it came to receiving baptism, however, it meant a break with them. How hard that is for a woman in China you can

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MISSIONARY TRAVEL IN CHINA.

Mrs. George B. Baird, of Luchowfu, China, on an evangelistic tour. The roads are mere paths, and the sedan chair is the fastest and most economical means of travel. Mr. and Mrs. Baird are just returning to China from their furlough. They sail from San Francisco, September 15.

only imagine. But she went bravely on and faced it. She was one of the first to be here on the morning of the baptismal service and it was beautiful to see her steadfast faith and calm trust in the Father's love and ability to care for her if her family disowned her. If ever there was a face like the face of an angel, hers was that morning when she came out of the water into a new life.

It is always an inspiration to me to see her calm, beautiful face. It is a benediction, a blessing, always, just to know she is near, and although her days with us may not be many, she will always live in our hearts as one of God's own.

Christian Stewardship.*

R. A. LONG.

I am very happy to say to you to-night that my starting point is ideals, and if I don't leave any impression on your minds to-night except what my text means, I shall feel that your time has not been entirely wasted. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." May I repeat this? for I want it to take hold of your lives as it has taken hold of mine. "The earth," not California, for the entire earth is the Lord's, in its completion and in its fullness.

And why should this not be the Lord's? He created this earth, and all that is in it belongs to Him. He has never passed the title to you and me or to any individual or to any of the nations of the earth. So this is His earth; all the beauties belong to Him; all the things that are grown in this great field all belong to Him. He gave to you and to me life, and He created man in His own image, and Him should we serve; and He has also given to us beautiful homes in this wonderful world, in which we may live, in which to grow and develop into great men and women. We have no right to any title in the great beyond, and so may we remember this as we pass along.

You all remember the passage of Scripture, "He left with one man five talents, with another ten, and to another two, and the one that He gave five talents to gave Him not only that five, but five more. He gave to him the same commendation as He gave to the other."

We remember the reply of the one-talent man, "I thought you were a severe master, and I went and buried it," and you remember what was said to him. It is also true that if we do not use the one talent, the two talents, the five talents that are given us, they are taken away from us, and that is a natural problem. If we don't exercise and use that talent, it will fly away and return to us no more.

Do you know there are hundreds and thousands of us to-day just like that? I heard an elder, a member of the church, say that "if I had great wealth I would do great things." If I could preach or pray like some people, or even sing like some people, I would do it; but not being able to do either, we sit idly by and do nothing. The smallest things are the things that make up life.

There are a great many things to do. It is the placing of all these things together, and it behooves us by our talents,

*An address given at the Los Angeles Convention.

whether one, two, or five, to make use of them.

I thought to myself, here are two people starting out in life. They have the same chance and opportunities. One man says: "I don't need very much for me and mine. I'll travel and loaf." The other man says: "I want to make myself felt in the community where I live. I am willing to work early and late to that end." He gets rich in this world's goods. The other man says, when you come to him: "How can you expect as much of me? I simply accumulated for myself." The man who possesses such an ambition as that cannot be compared to the man who tried to help the world.

The individual who makes up his mind to earn just enough to take care of himself—I don't believe God has any use for such a man. What use does God have for such a man? He may make a model husband and a model father, but he is not the kind of man God wants to serve in His vineyard. God put us here for a purpose.

There are individuals who start out in the world with only one talent, but there is no doubt in my mind, when a man works to the limit of his possibilities he is a man of many talents.

I might go on and say a great deal more, but I want to get through in my twenty minutes. The men in connection with this Men and Million Movement, when they go to and fro for the purpose of enlisting in this missionary work, can understand the meaning of my text. This would not require much of an effort on the part of them to induce these men and women to take up this work.

If you pray daily for the success of this movement, then, when these men come to you for the help and contributions and talk to you about giving your life for this work, you will find yourself in a prayerful mood in order to resent other things that you may do your duty. Do you know that the majority of Christian men and women of the world, in order to see what that can do, rather try to see how little they can do? Let me impress you. Just pray to God to tell you what your duty is and pray for the success of this movement, and you are going to do what you ought to do. I don't know whether I have subscribed all I ought to or not. I love to meet these men every time they come my way.

With Busy Workers Where the Busira Flows.

MRS. CHAS. P. HEDGES.

A Message from Africa's Interior.

One chief, forty or fifty miles away, recently loaned some teachers a canoe in which to return to Longa. As they remain here three weeks, that is about as generous a deed as if a business man at home would charter a parlor car for some church folk to attend a National convention. But he has cause for gratitude. Save for Dr. Jaggard's skill he would be a helpless invalid, or perhaps dead, because of a mammoth elephantiasis tumor. O, where is that other doctor that Congo so sorely needs?

Another teacher lost his wife this term. Our hearts were heavy when we thought of Mr. Eldred's laying his wife to rest while he remained here in Longa all alone. Ah! there's heroism, too, in the lives of these natives. A Christian funeral is decidedly different from the wailing customs of the heathen, and this lonely, heartbroken husband had to endure the jeers of sneering women in his hour of trial. Our evangelists have been going out from Longa as a center for five years, and yet our men meet those who have never heard Christ's name from the lips of either Protestants or Catholics. How far from "teaching them all things whatsoever I have commanded you!"

Borrowing a Pencil.

It was necessary this quarter to send out one of my classmen who had been in day school but three months. He was doing well, but could not read with any degree of success. He seemed par-

ticularly fitted to interest men in the gospel story, and brought seven in for more teaching. Others will come if these accept Christ. He had taken a copy with him for each day he was to be out, as he really showed a desire to learn, but he came back with a long face, saying he had lost his pencil before he reached his field. I said, "Well, you didn't waste your time did you? You borrowed a pencil and wrote your book?" He asked: "How could I? There wasn't another pencil in that whole district; no one was supposed to have one but me, but I cared for my book, and will buy another pencil." That is not easy either, as we for months have been out of every thing but ten-cent pencils, and when that represents the wages of days, even Congo preachers do not get all their wants supplied.

Asking for Land.

Before the war news interfered with our peaceful dreams, and in response to some suggestions made by our general conference in May, we had just received a letter from the highest official for this district, the commissaire generale, saying that he was very pleased with the work of our Society in Congo and that he would instruct us soon by a circular letter just how to ask formally for a grant of land at each village where we have teachers, for a chapel and an evangelist's house. He said that the State would be repaid by the example our teachers set for the community. He was very complimentary, but we have insisted that our teachers keep their dooryards tidy, and have interested them in the planting of trees, etc., as we tell them a Christian should be the most progressive man in his village. We have here a nice little lot of orange, lime, and alligator pear trees ready to go out, but it wont hurt them to grow on here until the war is settled; we know better than to press the question now while the Belgian government is so deeply engrossed in military affairs.

Disputes Among the People.

Countless palavers, great and small, are daily brought to us for our judgment, but as we have different viewpoints, who can decide which are small? One Christian woman came with a great story, saying they were persecuting her, accusing her of stealing thread. I spent five minutes trying to ferret out details, supposing that a spool was missing, but later found out that while a woman was rearranging a little lock of hair, the foot of black thread with which she had it tied had disappeared. Another case of theft was reported, and Mr. Hedges called the hearing one night after Christian Endeavor. By a dozen mouths this crime was unraveled. One of our women asked another to gather her corn, and in doing so she took everything in sight, including five ears belonging to a neighbor man, who demanded in great anger one cent, but as fifteen little ears sell for one cent they couldn't adjust so great a wrong. The corn picker was cleared of guilt, but she was to see that the owner of the corn secured five more ears and restored them to the injured man, who was also given some free counsel for demanding the price of fifteen ears for but five.

Dividing the Profits.

Our three boys once bought some fresh meat for thirty cents, took some, and parceled the remainder out for forty-seven cents. At the end of the month, when all settled their butcher's bills (?) the boys couldn't decide upon the division of that seventeen-cents profit. Each wanted six cents; neither would be content with but five. I said, "Why, boys, would you stir up such a dreadful quarrel for just one cent?" but a man standing in the door to learn the outcome said, "Yes, mama, you white people are all rich; you have other pennies, but each cent is precious to us." That was certainly a rebuke, for from their viewpoint it must seem true. So I said: "Well, lets' see. This is profit. Where does God's part come in? Why don't you put two cents in the offering, and each have five cents?" They considered a moment, then all agreed that was the fitting thing to do. How often we would like to add a few cents until their funds came out even, but they must be

taught! Then, too, we can't do it for fear of attracting some to profess Christianity for what temporal helps they might get out of us.

Baptisms in the Interior.

Mr. Hobgood has just returned from two months' itineration in the far region where he was last year when Mr. Eldred was drowned. He had fine health during this trip, but had a fever immediately upon his return. We were so sorry to see him start all alone, but no one could be spared to accompany him. He baptized four hundred and six while away, and had the joy of seeing the native shepherd of the most distant fold, who had been very sick, return to his station the day before Mr. Hobgood started for home. This teacher had returned to Lotumbe, some six hundred miles, for treatment, or, as he thought, to die. Dr. Frymire was in Bolenge, so Mr. Smith had to treat the dispirited man. One day he went to see him he found him bidding farewell to a crowded house of relatives and friends. Mr. Smith hastily dismissed them, saying that Nde-mbo-ji needed fresh air, not mourners; but Ndemboji explained that he was going to die. Mr. Smith assured him that he knew it, but that he did'nt think he would any time soon. He said, "We need you and there's much work of the Lord's yet for you to do, so you might just as well make up your mind to get well and to do it." Such encouragement seemed the necessary tonic, and from then on he responded nicely to treatment. . . . I think perhaps our evangelist Balembe gave up too easily. He had pneumonia, dreadful enough at its lightest, and when they understand so little of its treatment they get scared and think every case must be fatal. Then, of course, without medical aid or mental encouragement, most cases prove so.

The New Building Partially Done.

Our new church and school building has the roof and sides finished, and can

EDUCATING THE CONGO PEOPLE.

These are men and boys of the day school at Monieka, Africa. Most of them have newly come from the jungle. They have had no written language, and have to begin learning in the most primary way. Dr. L. F. Jaggard is in charge.

be used now as the wet season opens. From now until January, Dr. Jaggard says, even the sunshine molds. It does rain almost daily, and we couldn't meet longer under the big tree. The evangelists attending day school tied the thatch roof, and it is the neatest of the kind I have seen. The walls are being tied of the two-inch ribs of palm fronds. They split them, tie them upright on the outside, and horizontally for the inside wall, thus preventing their warping. The men, especially the evangelists just home, and who did not see the work being done, are all asking Mr. Hedges for a Bölengöla—a present of praise—for his wisdom.

Longa.

The Pastor and the One Thousand Recruits.

WILLIAM F. ROTHENBURGER.

A significant shift is taking place in the Men and Millions Movement. It is a shift of emphasis. Not less is being said about Millions, but more is being said about Men. The work had not gone far until it became evident among the leaders of the movement that some one man must be secured whose sole business it must be to present to the great hosts of young men and women in our churches the claims of Christ upon their lives and the boundless opportunities in the foregn field.

The wisdom of this step has already been proven, and with the proving there has come to the local pastor a new consciousness of his personal relations to the call for a thousand of the best young lives among us. Though this is not a new thought, it is one upon which new emphasis is being placed. When Alexander Duff came to America in 1854, he laid upon the hearts of the men who sat in counsel with him in New York City the need of the ministry of the American church to place emphasis at this point. The records of the eighth Conference of Foreign Boards in America and Canada contain these words: "The regular ministry of the church is charged with the responsibility of raising up, under the Spirit of God, the candidates for missionary service." The fact that the Moravian Church with its few thousand communicants supports one missionary to every sixty-four of its membership could not have come by chance. It is said to be directly traceable to the preaching and missionary zeal of Francke and Zinzendorf. The fact that the American church supports one missionary to every four thousand of its membership may be likewise due to the proportionate lack of ministerial passion for world-evangelism. The life of Raymond Lull, whose final decision to dedicate himself to preaching among the Mohammedans was reached after hearing a sermon on the needs of the world preached by a friar, was no more sensitive than that of the young people who fill our large Bible-school classes or sit in our pews to-day.

The lamented Joseph Franklin was the father of three missionaries. As he lay for weeks on what proved to be his death-bed, he loved to tell of his sixty years of splendid ministry. That three of his own daughters dedicated their lives to the mission field was to him a source of great joy, and that the preaching of their good father had much to do in their decision cannot be questioned. Of this influence he did not speak, but among the last of the incidents related to me was that of a young man driving several miles in an old-fashioned spring wagon to attend an evangelistic service which he was conducting in Indiana, where so many years of his life were spent. This young man was moved to accept Christ and later became our first representative on the foreign field. When this same Green L. Wharton was home from India on furlough, he spoke a message from Brother Franklin's pulpit which caused the final decision on the part of one of the three daughters.

Not many men enjoy the enviable reputation of the late Dr. Brand, of Oberlin, from whose congregation

twenty-five young people were led to invest their lives abroad, or the joy of Hubert Brooke, of Reading, England, out of whose membership of three hundred went thirty-two volunteers, but up to the capacity of our fields the same privilege belongs to every pastor among us.

Neither will preaching alone accomplish all. The directing of our young people of greatest worth to our own colleges is of vital importance. It is not an accident that more than sixty per cent of the alumni and alumnæ of Hiram College are to-day in the ministry, on the mission field, in the work of the Christian Associations, or in other kinds of altruistic work. It is rather because they sat at the feet of men who had the world-vision of the Kingdom. In many cases, if young people can be induced to go to college, the college will do the rest. It has been the custom of the Franklin Circle Church to include in its budget each year the price of a scholarship to be presented to one of its most promising young men. Only recently one of these who was enticed to enter the college by the scholarship decided to devote his life to the ministry, and no one knows how many others may be led to the mission field. No more far-reaching good to the Kingdom could be accomplished than by a universal plan whereby every congregation of any size among us would set aside the price of a scholarship each year to be used in one of our own colleges by its strongest young life. Ultimately, the securing of the thousand recruits depends largely upon the local pastor, stimulated by the influence of the larger movement. In the enthusiastic stressing of this point he not only multiplies his own power, but renders service second to none in the high calling to which he has been committed.

Cleveland, Ohio.

An Earnest Word from the Front.

"Reduction of the Missionary's salary may do good, but the reduction of expenses for our work can but do great harm. Owing to the high prices caused by the war we have wondered how we could make ends meet, our salaries being what they are. But a little experience of "fellowship with Him in His sufferings" may be the very thing we most need. Personally I do not object to the reduction of my salary, but frankly speaking, when one works his fields up to where he feels the harvest is drawing near, then is obliged to pull in his ropes, the prospect is anything but encouraging.

May the good Father show our people that this is the hour for advance and not for digging in and sitting on the job."

D. O. CUNNINGHAM,

Bilaspur, India.

Biographical Sketches of Our Missionaries.

MR. AND MRS. HERBERT SMITH.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Herbert Smith was born in Saint Mary's Hospital, Rochester, Kent, England, and received his education in the national schools, in correspondence with William Durban, and in Bethany College. On the 17th of April, 1897, he was baptized by George Rapkin then in the employment of the Foreign Society. On the 11th of June, 1909, he was appointed a missionary to the Belgian Congo.

Mary Hopkins was born in Montgomery, West Virginia, December 16th, 1881, and received her education in the public school in her native town and in Bethany College. She was baptized in Montgomery in the year 1891, and was married to Herbert Smith on the 20th of June, 1909. Mr. and Mrs. Smith reached Bolenge on the 30th of August of that year.

In the six weeks spent at Bolenge they applied themselves to the study of the languages. Mr. Smith devoted some time to the making of furniture, such as beds, tables, chairs, bookcases. Mrs. Smith took charge of a class in the kindergarten, and did many other things to assist the women on the station.

At the end of six weeks Mr. and Mrs. Smith went to Longa where they were associated with Dr. and Mrs. L. F. Jaggard. Mr. Smith helped to roof and put in the woodwork in the new cookhouse, which for a time was used as a dwelling. Later he assisted in making and burning brick. While resting in the hottest part of the day he taught a class of men, and while teaching them learned many things relating to their language and customs. Mrs. Smith helped Mrs. Jaggard with the orphanage, the work among the women, the garden, and in addition taught in the school. Both Mr. and Mrs. Smith assisted Dr. Jaggard in performing twelve major operations.

In April, 1910, Mr. and Mrs. Smith were chosen to open Lotumbe. Some work had been done at this place by the native evangelists; the missionaries had called and had spoken to the people; but prior to this time no missionary had lived at Lotumbe. The Executive Committee cabled the mission that Lotumbe was impossible. Before the cablegram reached Bolenge, Lotumbe was opened and Mr. and Mrs. Smith were unwilling to retire. Mrs. Dye's eloquent and passionate speech at Topeka saved the day. Dr. Dye went with the new missionaries to Lotumbe and remained a month with them. He gathered the people together and explained the reason for the coming of the missionaries. While he was in Lotumbe a house was erected. The walls were of mud and the roof of thatch. This house served for a time as a home, store, cookhouse, goathouse, dispensary, and hospital.

Mr. Smith has had charge of the evangelistic work; Mrs. Smith the educational. Mr. Smith has gone to the forest with the men of the place and sawed lumber as needed. He has trained these men and has given them modern tools with which to work. There has been a day school throughout the year. The morning classes are for boys and inquirers; the afternoon classes for all who will come. There is a Bible class for girls every day in the week except Sunday; also a class in reading and writing. There are meetings for Christian women, but non-Christians are also welcome. Mrs. Smith teaches the young girls games and tells them fairy stories. In the absence of a physician Mr. and Mrs. Smith have given medicine to the sick. In one year the treatments numbered six thousand.

The work at Lotumbe has flourished from the first. There are now nine hundred and twenty-two names on the church rolls. There are three hundred and twenty-nine in the Sunday-school, and one hundred and seventy-five in the Endeavor Society. The Boys' School is so large that an additional shed has to be used. The people are called to the services by two wooden drums. These are heard through a wide area. The Sunday Mr. Corey spent in Lotumbe there were sixty-nine baptisms.

The work has spread out from Lotumbe.

There are five Sunday-schools in the adjacent towns. This work is carried on by volunteers. Requests for teachers have come from forty places. Messengers have come a distance of two hundred miles. They said to Mr. Smith, "Many men of our people are calling, calling, calling for you, white teacher." There was a first-quarter moon at the time. One of the group pointing to it said, "This moon will be dead when we reach home. We go and go and go in a strange country and do not stop till we reach our people." Another who had come a long distance said, "You are sending teachers around us; why is it, white man, you do not send to my people? I have come to see."

Suitable buildings have been erected. When Mr. Smith's home was finished several chiefs came to examine it. All they could say was, "Wonderful, wonderful, wonderful." He asked these men why they could not build similar homes for themselves. They said, "Are we Gods?" They asked him where he got his wisdom. He told them that if they would accept Christ as their Saviour and Lord, they would be able to do far greater things than he had done.

Mr. Smith has written articles that have been widely read. His style is simple and direct. He has a great story to tell. Nothing better has come from any field since the apostolic days than his account of the work in and about Lotumbe.

Striking Statements From Convention Addresses.

SOME OF THE BEST THINGS HEARD AT LOS ANGELES.

In China I have tried to live in my little house beside the road and give to the people what they needed most—love.—KATE GALT MILLER.

The every-member-canvass is a genuine, business-like proposition. It is Christian science with a small s on the science and with metaphysics left out.—EDGAR D. JONES.

There is no infidelity of pulpit or college comparable with the infidelity of Christian parents in standing in the way of their youth entering the world's service for Christ. —MINER LEE BATES.

The churches do not give because so many of the preachers have not with deep earnestness instructed the business men about the needs of the mission work. If the preachers will constantly educate and put on the pressure the laymen will give.—R. A. LONG.

Uncontrolled power is like the flash lightning, leaving destruction in its path. Controlled power is like chained lightning that runs street cars, lights cities, and operates great manufacturing plants. There is no real, blessed power in money unless it is used in serving humanity and thus serving God.—M. L. PONTIUS.

The new republic of China had its beginning in America and its flag, declaration of independence and button of the revolutionists adopted here and carried into operation in the middle-flowery kingdom. America is widening the circle of liberty and is the agent of God in exalting the principles of human rights and extending the reign of Christ on earth.—I. N. MCCASH.

I am sure that I have sounded the real Japanese feeling when I say: "They would unanimously welcome the opportunity of allying themselves with the western nations in all civilizing movements rather than head the yet yellow alliance. To the California people I would like to say that Japanese do not wish any special treatment, but that they be treated like other foreigners. They would gladly heed any financial or educational test for citizenship in this country." —M. B. MADDEN.

I would lay upon your souls with every fiber of my being the burden of Africa. I would plead with you for Africa. Africa, that for generations after the crucifixion was the most welcome home Christianity had. Africa, that with a greater missionary vision in its early church might have become Christ's while yet our ancestors were running savage in the forests of Europe, drinking blood from skulls. Africa, that sheltered the Christ in his babyhood and gave him back to us—oh, I plead with you for Africa! —EMORY ROSS.

The agents of the society have healed the sick; they have opened the eyes of the blind, caused the lame to walk, ministered to the consumptive, the victims of cholera, typhus, smallpox, syphilis, elephantiasis. They have

brought back the dying from the gates of the grave; in the estimation of many thousands they have raised the dead. They have introduced vaccination and taught the people to "swat the fly" and have done other things to prevent diseases from spreading.

They have lessened the pain of the world and have sweetened life for a great number. —A. McLEAN.

"Some one said a few days ago: 'You cannot fill the places of these departed missionaries.' Some of you have daughters who can do it, if you let them hear the call of God; 'tis a call to a high service, to great living, to joy unspeakable and full of glory. They tell us there are thousands of our young people living petty lives because devoted to petty things; that devotion to a great task makes a great life. Can you not train the vision of your children so that they can see the best, the highest? Can you not some way set the vibrant chords about your home so that they can catch and record the call of God?"—MRS. ANNA R. ATWATER.

What God demanded of his Son, he demands of his sons. Such demands are necessary to make real men out of us. Never before sacrifice can we be the kind of men that God's heart covets. The apostolic church was imbued with this spirit. The cross was their ransom, so it was their theme. The cross was with them, a mighty passion, it was their ideal. The Bible thought from beginning to end is that of absolute surrender and consecration, and that alone is the secret of real Christian power.

But, is the spirit of the apostles our spirit? There never was such a need in all the world as now, for just this spirit of sacrifice.—GEORGE W. KNEPPER.

To you, young men and women, the call is personal, involving all you are and have and hope to be. Your inheritance is richer than that of any previous generation the world has seen; richer in material conveniences and comforts, richer in knowledge and associations, richer in ideals and faith. "Freely you have received, freely give." For with your richer inheritance you face greater needs than any other generation has faced. More stupendous tasks challenge you than have challenged the youth of any century. You may do as you will. You may sell your life for a profit, or you may be a prophet of life eternal. Choose ye this day. The world's unfed, untaught, unloved call you. The world's life, now strangely plastic challenges you to shape it new into the Kingdom of God.—MINER LEE BATES.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

F. C. Buck, Luchowfu, China: Our school is doing well. We have a regular prayer circle each morning just before class. Mr. Wang and I have been calling at the homes of the pupils. We took the teachers and the pupils for a boat ride in the park. It was the first time they ever saw a boat in which oars were used. My hands showed several large blisters, but I saw they were clearly delighted.

A. R. Bowman, Wuhu, China: "We have had excellent services right through the month of June. A number of Christians are coming out as real workers. The Union School has been in all ways a marked improvement over that in past years. The Industrial School is kept open all summer. The sale of furniture is good, and the number of students wishing to work their way through school is constantly increasing.

Dr. W. A. Frymire, Lotumbe, Belgian Congo: We are busily engaged in preparing to build the hospital here. We are making brick for the foundation and are getting out lumber for the framework. Mr. Hobgood and myself will make a trip lasting five or six weeks into the interior. It will be over the district Mr. Eldred and Mr. Hobgood covered at the time Mr. Eldred lost his life. The Christians there very much need a visit.

Miss Gretchen Garst, Akita: The kindergarten closed the 14th of July. The children were happy in taking home some of their work and in looking forward to the long vacation. The mothers' meeting was better than in the previous month. There was the usual hymn, Bible reading, prayer, and talk. Musicians were present and helped during the social period. The work

of the children was placed on the tables for the mothers to see.

Mrs. Jennie D. Paul, Wuhu, China: "I have had the usual two classes a day in the academy, and have gone twice a week to the East Gate to teach classes in The Acts to women who have recently come into the church. We have had two sociables and song services in our house for the larger academy boys, and I have gone to the school Sunday nights to help in the praise service. Our church services are crowded and from sixty to a hundred men are in the Reading Room every day."

F. E. Meigs writes that the enrollment of the Middle School shows an increase of thirty students. The installation of electric lights is a most satisfactory improvement. There has been an increased interest in athletics. The daily calisthenic drill, the baseball, football, tennis, and other lines of athletics are helping in the maintenance of discipline and in the preservation of the health of the students. There is need of an experienced director for this department of the work of the school.

W. H. Scott, Jubbulpore, India: We have had an exceptionally hot season. For several days the mercury stood at 112 in the shade. When we come down from the hill we go to Harda. We have enjoyed the work with the Christians in Jubbulpore; but still we are looking forward to new friends and the work at Harda. In the last month we have had several come to us either wanting to become Christians, or to learn about it. I am hoping that under Dr. Brown's able instruction and guidance there may be fruit from these inquiries.

Mrs. James Ware, Shanghai, China: "One of our school-girls is married to a young carpenter, the only son of a widow. The young people are very much interested in Christianity, and the wife remains in school in accordance with the husband's wishes. The mother is a very earnest Confucianist. At the time for worshipping the dead her son refused to obey her in the matter of the sacrifices. She broke up the furniture and beat the man and his wife, and although he promised to do anything else that she wished, she refused to be appeased."

William H. Erskine, Osaka, Japan: I have to report three baptisms and two additions by letter. The work is prosperous. The church is happy over the prospect of having Oiwa San as its minister. The night school has had an enrollment of one hundred and thirty-eight throughout the year. The Tennoji kindergarten is obliged to refuse new applicants. The Kizukawa kindergarten has two classes in small quarters. The Tamade church is encouraged. The Kizukawa Church is doing evangelistic work on the market nights.

Mrs. R. D. McCoy, Takinogawa: The Children's Day exercises were held in the chapel of the Boys' School. The program, attendance, and collection were much improved this year. The Commencement of the Boys' Bible College was held on the afternoon of June 23. Four young men were graduated. The Takinogawa church has decided to become self-supporting. As the students in the Bible College constantly imbibe the atmosphere of the church this should mean much for the work in the future. We hope to make the college church as nearly ideal as possible.

J. C. Ogden, Batang, Tibet: There are four families here in Batang, engaged in evangelistic, educational, and medical work, and preparing to branch out as soon as workers both foreign and native will allow. The work here is necessarily double on account of there being two languages in which we have to do our work. Chinese and Tibetan are entirely different. Two families are needed at once, one for the evangelistic work, and one for the medical. A country as big as Kansas is now open and we should be able to enter and take possession.

Mrs. Elizabeth E. Bowman, Wuhu, China: I have been "at home" every Tuesday to all the Chinese Christians who wished to bring non-Christian friends and relatives into touch with the gospel. I was invited to the government girls' school the other morning to the final calisthenics, and I was treated most royally. The teacher in the class in history told how Buddhism was first brought from India. He urged the pupils to have nothing to do with it and not to worship idols. He said that Confucianism was not a religion but a code of ethics, and that the religion of Jesus Christ was the only true one. There are two hundred girls in this school, and I hope to reach some of them next autumn.

C. S. Settlemyer, Nanking, China: "I wish to say a word about the day school at Hsia Kwan. Since most of our day schools are

not free but are organized in such a way as to persuade people to send their children, we have often to use special methods to win patronage. One method is to give graduating exercises to which the parents are invited. Refreshments are served afterward. This gives us an opportunity to gain some influence over the parents. Early in the month of June the school in Hsia Kwan gave such an exercise. Seventeen boys were graduated from the lower into the higher grammar school. Forty-five boys have been enrolled in this school this term. Two of them were baptized recently."

H. A. Eicher, Harda, India: "As our schools closed the middle of March, on account of plague, I arranged for the teachers and students to go out with the evangelists from April. I called a meeting and talked with the people about Paul's hardships and impressed upon them that we want them to endure the same things if necessary, and we did not want any one to go who was not ready to suffer for the work. Nearly every one volunteered, and so since that time we have had a large evangelistic force in the field. They went in carts from place to place and, pitching their camp in some central spot, went out in parties of four or five into the villages within three and four miles of the camp, each group visiting two or three villages a day and preaching at two or three points in each village. In this way we hope to reach all the villages in our district before the rains break."

Letters from the Field.

JAPAN.

MEN'S DAY AT TENNOJI TEMPLE.

WILLIAM H. ERSKINE.

The newspaper announced that the 14th of January was to be Men's Day at the temple, and that all who took part in the occasion were to *wear their clothes.* This may seem very strange to you who know nothing of the occasion, but it is one of the great occasions when man gets what Billy Sunday calls "shirt-sleeve religion," when a man becomes natural. Several years ago the festival was stopped by the police. Now it has been modified enough to meet the requirements of the law. The announcement also said, "No ladies admitted." The thing was to be in the temple grounds, and the best part was to be within doors. The law demands that no ladies be admitted on the occasion, as it is the relic of the naked dance performed at this time of the year from ages past.

Two Weeks in Prayer

The *Shingon* sect of the Buddhists spend the first two weeks of the year in prayer for the health of the imperial family, for the prosperity of the throne, for the peace and prosperity of the nation, and for those in authority. It is a great time for the patriotic side of the Buddhist religion to be studied. For two weeks prayers are repeated, hoping to get the divine blessing on the nation. Just how many *Namu Amida Butsu,* just how many *Mi wo kiyomi kokoro wo kiyomi,* have been uttered no man can tell. Think of two weeks of solid prayer by the priests day and night, and the many prayers of the faithful followers of the temple, who make it one of the duties of the New Year to come to the temple to repeat their prayers and to put a candle on the altar. Thousands every day take part in the chorus of prayers. If the repeating of the *Namu Amida* will get the gods under obligations to them, surely the people of Tennoji have the gods under obligations to them.

Willow Sticks.

Besides the candles burning in front of the altar are thousands of little sprouts of the famous willow with the stamp of the temple on a piece of paper put in a slit at the end. These thousands of willow sticks are before the altar for two weeks, and thus they come in contact with the gods, thus getting divine power. To get one of these willow sticks is the aim of the Men's Day. These sticks having divine power, they will perform miracles. One man in telling of his experience said that he was so discouraged and felt that the only thing to do was to die. His business was going against him, his house was about to fall. When he chanced to look at the willow stick which he had received at the temple (last year) only a few days ago, and to his delight it had begun to sprout. This was to him a sign that the divine spirit was with him, since it made the willow stick which was not in the ground to sprout. He then takes good care of the stick and, using this inspiration, he gets

down to work in his business and it is not long before the god so favored him that he is a prosperous man—all because of the willow stick which had been given him at the temple. Another tells of the good performed at the sick-bed. A daughter was very low. The stick, instead of being planted in the rice field, was put in bed with her, and in less than no time she recovered. Another tells of the same miracle of healing, and another tells of the successful crop of rice in the unexpected field, another tells of the good wrought in his home life, another tells of the good in his business. Miracles—yes, miracles done to-day in Japan through faith in the divine power. While the divine power may not be as enlightened as our conception of God and his power, there is faith and it's working. There is the assurance of the blessing of the gods on the faithful. There is inspiration to the discouraged, there is life to the sick, there is hope to the disconsolate. Let us not judge them harshly. They are seeking the divine aid in their life. Pray, rather, that the time may soon come when they shall "know Him whom to know is life everlasting."

How to Gain Possession of the Willow Stick.

To gain possession of one of these willow sticks demands participation in the celebration on Men's Day. The fourteenth day of the prayer is celebrated with a sort of tug-of-war. In Yokote, in the north, where we used to work, it was a regular tug-of-war with a rope like what we are accustomed to. The Tokyo Asahi newspaper describes this Men's Day at the temple in Formosa, among the Chinese, as follows: "On the 13th of the first month a cold-fearing deity is warmed with fire, thereby to win the safety and protection of each family. An image of this god, or a card bearing his name, is placed on a bamboo chair, which is tied to two long bamboo poles and carried by four stark-naked men. From every house are thrown lighted firecrackers, which two other nude men, each with an umbrella and a broom, keep off right and left to protect the deity carriers from being burnt. Of course, the more noise and fire, the better pleased is the shivering divinity!" The rice part of the service comes when the "spring rice is offered to the gods of the family, and then a little is left over each day to show that the crop was plentiful. Teaching that cold weather does not last, that the spring will come again with its great rice crop. In Formosa there are three crops a year.

The Fun of the Occasion.

In Japan proper the god is not called such a fantastic name. He is the all-protecting Buddha. The rice or food-supply element being shown by the part played by the farmers on the occasion. It is really Farmers' Day at the temple. In the feudal times the Tennoji temple had a part in fees from a certain section of the country around this part. Since the government took this away from the temple, the relation of the people with the temple has not ceased. On the fourteenth day men from all around the city who were formerly connected with the temple come to the temple to take part in the *Doyadoya,* as it is called. The word is a repetition of the sound made in pushing things. In former times the men traveled naked to the temple, but as you can see from the newspaper notice quoted above, they were to wear their clothes to the temple this year. The fun of the occasion is the pushing of a log by resting it on the shoulders of ten men, five on a side, much like the tug-of-war, with the center of the log marked and the center of the place. The object is to keep the centers always together. As one man gets tired and because of the sores on his shoulders or hands must withdraw, or because the captain, who is watching the others, sees one man not doing his part, or for some reason or other wants to change the men, they are substituted for by men who stand anxious to get into the fray. The log is very heavy and hard to move, yet it is very exciting to watch. Hands blistered and shoulders scraped. When time is called the number of men taking part in the push are counted; the side having the least number wins. They shout for joy, as it means that they will get a good crop with the least amount of work. The other side can hope for a good crop only by the sweat of their brow. A good shout of "Banzai" for all is given. A rest time for tea-cakes and wine. Most of the men taking part in the push this day were pretty well under the influence or else they could not have endured the cold and the strain. A good time is spent in telling their experiences.

The Joy of the Service.

Merry from the much drinking, tired from the push, blistered hands from the grip on the log, bruised and bleeding shoulders from the weight of the log and the push, the joy of having done something to win the divine favor, the confidence gained by feeling that the gods are under obligations to you, the assurance that you can proudly carry home the willow stick with the divine blessing, the victorious return to the village or the home with the marks of the log push, or Doyadoya, all tend to make the occasion one

never to be forgotten. The priest in charge very kindly gave me a willow stick, when he talked very freely of the occasion and of the good accomplished by the occasion. His only contention for the service was that it inspired confidence in the hearts of the men. Men in all ages have sought to do what the gods command. To these men the gods demand participation in the Doyadoya; to the pilgrim he demands the marching to the many temples; to the Buddhistic saint he demands the million repetitions of the Amida Butsu; to the Shintoist, the prayers for the cleansing of the body and spirit; to the earnest Hindu, the sitting on the seat of spikes; the recluse, the life of self-punishment in the lonely room; to some in Christian lands He demands the repetitions of the Ave Maria, the Holy Father; to others, the singing of songs; to some, the attendance at the church services; to others, the attendance at the missionary meeting; to others, the giving of a mite for the evangelization of the world; to others, the giving of all, even life itself. To the Christ it meant the life of service in loving deeds, the going about dong the will of God. O Christian, what does God demand of you? What is your conception of God and of what He demands of you? Does it mean merely the casting of a few pennies to help Him tell the people who are groping for our God? Does it mean consecration of one day in seven only? Does it mean nothing more than the consecration of the one tenth? May it mean the following in the footsteps of the Macedonians; first, the giving of self and the abundant giving which follows self-consecration for the proclamation of the news which makes free and lifts them out of the selfish life into the higher life of God. If the call comes, can you say from the heart, "Lord, here am I, send me?"

May this study of the Doyadoya mean the consecration of the readers to a higher conception of God and His work in the world!

AFRICA.

EVANGELISTIC FERVOUR AT BOLENGE.

E. R. MOON.

The last two weeks we had the usual gathering at Bolenge, of native evangelists and teachers. Because of the war the offering was considerably less than usual. We saw that unless something was done we would have to cut down the number of evangelists. We had a meeting with the evangelistic force, and after prayerfully discussing the field they authorized me to hold back from their pay, as their offering, one tenth, or even two tenths if needed. So when I paid them I held back one tenth. This helped out but we were still below the number of teachers we had last term, and besides we had promised five new villages that we would send them teachers.

The church talked and prayed over the matter for a week and then teachers began to volunteer to go for only a portion of salt to buy food with. Thus about ten more teachers were added to the list, so that not only all the old villages were supplied, but the five new villages have the gospel preached unto them for the first time. These volunteer evangelists each received the half of a bag of salt that costs five francs at the Pool. During this Conference we baptized fifty-four.

LONGA QUARTERLY REPORT.

E. A. JOHNSTON.

JANUARY-MARCH, 1915.

During the last quarter we had out eighteen teachers at eleven places. Of this number we are happy to be still possessed of ten. Six of the number not proving efficient, and not wishing to go to school, were discharged. One, Bomboju came home only to be here a short time before he sickened and died with pneumonia. Another, Bolongo, was stricken with the same disease but has recovered now sufficiently to go into the back country to his own home. He may get entirely well, or he may give up hope. If he does, he will do as many do out here—he will die, also. Engumba, like John Mark of old, was afraid to return to the work in Bolingo where he had been during this quarter. As he would not go where we appointed, there was but one other thing for him to do. Nkanga, Esokya, and Bakongo, are bright young men just learning to read, so we thought best that they should remain at the station for a quarter or two, so we now have but six teachers out at five places. These being the most efficient men we have, however, we expect about as much from them as we got from all before. When the three mentioned above are able to return to the field, they will greatly strengthen our force, as will some half dozen young fellows now in training with Mr. Hedges, if we can but keep them in school and inspire them with a real purpose to carry the gospel.

The eighteen brought in sixteen inquirers, or rather, four or five of them did it. We cannot hold them too closely responsible, however, for lack of inquirers, for these are

not always free to come. The State permits, but relatives are not always willing, and other considerations are numerous and easily raised. At Bempuma, five boys wished to come to Longa, but if Mr. Hedges had not come along on the last trip of the Oregon, and fairly snatched them out of the hands of their relatives, they never could have gotten away. Again, when we made the trip to the Bolingo country, we brought back with us three men whom the chief was holding back on account of unpaid State taxes. It was only when Lokemba, the chief, was assured by us that the men could pay their taxes from Longa, that he consented to let them come. That these Bolingo folk have all gone home on one excuse or another does not prove our trip of no value, however, as you will see by reading the account of the trip elsewhere described.

There were no baptisms.

We are hoping that this may be the worst report you will ever have to read from Longa. The war hit us hard right at first, but now we are rallying from that blow. But more serious than the war was the fact that Longa Station has been passing through a year and a half of transition, readjustment, and reorganization. We think we have now got down to bed rock, have got the plan of our building fairly in mind, and shall be able hereafter, with the help of our Great Master Builder, to build the church, if not rapidly, we at least trust, solidly. We solicit your prayers to this end.

PHILIPPINE ISLANDS.

FROM VIGAN.

D. C. MCCALLUN.

The Best Year in the Dormitory.

We have closed what has been in many respects the best year in the Vigan dormitory. Only four were baptized against ten the previous year, but a much larger number came under the gospel influence and not a few of them, I am sure, will yet accept Christ as their personal Saviour. Not one failed in the final examinations. This is a remarkable record. In spite of the most stubborn and insidious opposition we are gradually winning our way among the young people. One of our most active young men was president of the senior class in the high school. Another, who was valedictorian and president of last year's class, sails in a few days for West Point. He is a poor boy and was the shabbiest dressed boy in his class last year, but by sheer force and ability he has gained selection as the Filipino cadet for West Point for this year. Three other of our boys who have completed the high school course, are going this year to Silliman Institute, the splendid Presbyterian Junior College at Dumagete. One of these has been employed as teacher, translator, and preacher in Vigan for the past year. The American Jesuit in Vigan has recently been making a desperate effort to capture a second of these three, but without the least success. He thought he had found a way of influencing him, but discovered one young man who placed Christ above the love of woman.

The Catholic Church.

It is a mistake to speak of the Roman Catholic Church in the Philippines as decadent, and the ruined churches here and there are not indications of its state. Enormous sums of Catholic money are being poured into the Philippines and scores of her most intelligent and capable workers are constantly coming to the islands. Dozens of dilapidated buildings are being repaired and numerous new buildings are being erected in new communities. Other revenues are taking the place of the lost State revenues and a far more able and efficient body of workers is taking the place of the discredited Spanish friars. Many of the newcomers are able, thoroughly trained, and possessed of much missionary zeal. The Roman Church is straining every nerve to adjust herself to the changed conditions and, one must confess, with considerable success. A young priesthood thoroughly trained for the battle against Protestantism is taking the place of the older Filipino priests who are illy prepared to defend their peculiar doctrines. Unhastingly, but thoroughly, Rome is doing her best to defeat the Protestant propaganda. Money, men, time are nothing to her. She knows how to play on every human desire, ambition, and passion, regardless of whether it be good or bad. Do not let the brethren at home think we are opposing a decadent, weakened Catholicism. This is not so. She is powerful, alert, relentless, equipped with the best that Europe, America, and Ireland can furnish her. The fight is not ended, nor even half won, but only begun. The greatest, most bitter and prolonged struggle is yet before

us. I believe that this is the judgment of every experienced missionary. The church must not be lulled by any false hopes, but must gird herself for a long and expensive contest which will require the highest consecration and the richest gifts in men and money.

INDIA.

MISS ADA BOYD'S DEPARTURE

DR. MARY T. MCGAVRAN.

Miss Boyd has been laid to rest here on the hillside quite near Miss Maddock and Miss Archer. Six weeks ago she was well; in her thirty-three years in India she has been ill only a few days. Her illness lasted only three weeks; in only the last ten did she suffer much. The physicians decided that she had a tumor, and that in the last month it had grown malignant. There was an operation for exploratory purposes, but there was nothing that could be done. She lived two days after the operation. I was with her all the time she was here, one week in the boarding house and two weeks in the nursing home. She was very lovely, sweet, and patient, and it was a pleasure to be with her. We had planned to have little tea parties all over the hill, and to have such a good vacation together. Then after she arrived ill we still thought she would soon be well, and we would carry her up under the cedars and read and talk and sleep all day while she got her strength back. Now she is sleeping on the other side of this same hill. But I don't think of her that way.

The Sunday after she had gone I came up home. I was tired and cold and went to bed after dinner. The others were singing in the drawing room. I was thinking of the sweet music when they began, "For all the saints who from their labors rest," and as they finished suddenly I saw Miss Boyd's face. She had lovely eyes, and the brightest and sweetest smile, and her face was glorious. It flashed upon me, "How happy she is." I am a little lonely, but I am thankful I can keep that picture with me.

Miss Kingsbury arrived from the plains but too late for Miss Boyd to know her. Had she come five minutes sooner she would have spoken to her. Miss Boyd will be missed in the mission. She was so steady and so thoughtful. She was one whom everybody loved, and her opinions carried weight in the mission councils.

Seven single women have died here and no other. Mr. Wharton was the only man. But I should like to go that way. Thirty-three years of work and not one of worthlessness. No waiting around at home eating one's heart out with longing.

CUBA.

GOOD NEWS FROM MATANZAS.

W. L. BURNER.

Again our faith failed us. Last month we thought we had reached our climax. I am sorry I said it; God has removed it, and if we'll only have faith in Him we will never see it. It is possible that each month may be better than the preceding. Our Sunday schools increased in interest and attendance, as well as the regular preaching services—having had the largest number present at the Lord's Supper of any day yet. July reports no baptisms, but we had one the first day of August.

Yesterday, one of our evangelists who reads The Intelligencer told me he wished he knew enough English to write acceptably the appeal from Cuba to place beside the appeals from India, Africa, Tibet, China, and Japan of which he hears so much and justly. In the last two weeks we have had no less than two appeals to open work, one in a suburb of Havana, and one in the country practically untouched by Romanism or the gospel. These are in addition to the appeals of last month.

We rented a chapel in Cidra and held our first service there last night. The work is difficult—yes—but we see the wedge entering; the gospel is being listened to eagerly and much interest is shown. Last night, just before the service, we heard a noise and went out to find a little girl of four crying and screaming because some one had told her that the "Cura" or Catholic priest was there. In this condition she was carried into the building to find that the "saints" were missing as well as the Cura. With a card and a kind word she was happy when she saw that I did not have on my priestly robes, and we have another little friend.

Our recent visit to the country was interesting and encouraging. We saw the earnestness of the people and their need of a cheap building. We visited Roque and Surf—two new points—and distributed literature. We could easily keep a man with his horse busy there if we had him. Our return trip brought us through Jovellanos and Union. The former is a difficult field, but the work is holding its own. Union is enjoying a prosperous season.

CHINA.

WORKING AS HE IS ABLE.

DR. W. E. MACKLIN.

I am editor for the Medical Mission Association of articles on hygiene and preventive medicine. These articles go into a hundred papers. As it is better to prevent than to cure, this will do more good than hospital work. I had a health exhibit in Nanking, and thousands came to see. I gave fifteen lectures in the week. I gave a few lectures on Napoleon, with moving pictures of his life, to great audiences. I presented Napoleon in contrast with Jesus Christ.

I keep up my itinerations to about twenty country stations. This work is promising and we are seeing results. I still keep up my South Gate dispensary. The serious cases I send to the hospitals, as I cannot stand the anxiety of the dying cases. I can stand only a short spell of work at a time, but by riding on horse back and working in my garden I get along in spite of the brain fag. I do a good deal of translation of tracts and literature. We have regular meetings of our colonization society. This society has now among its members the leading elders and the governors of the chamber of commerce or their representatives. I generally have a new tract on some religious, historical, or economic subject to present to them for their consideration.

I can stand this kind of work, but I cannot stand hospital work. I have not dodged work in the past thirty years, and I am not dodging now. I am just putting common sense into the matter, and not trying to pose as a martyr and go home later to a sanitarium.

YOUNG PEOPLE'S DEPARTMENT.

ENDEAVOR TOPIC FOR SEPTEMBER 19.

WORLD IDEALS AND HOW FOREIGN MISSIONS WILL PROMOTE THEM.

Dan. 2: 36-45.

Dr. Brown in his "Why and How of Foreign Missions" gives three motives for foreign missionary work:

1. The desire to communicate the soul's experience in Christ to others. A beautiful illustration of this—Andrew, after he rose from Jesus' feet, went to find his brother Simon and "brought him unto Jesus."

2. The World's Need of Christ. He who has knowledge that is essential to the welfare of his fellow men is under solemn obligation to give that knowledge to them. The fact that he can help them is the reason that he should help them. A thought to help us to determine whether or not the people in non-Christian lands need Christ is—*Do we need him?* And Why?

3. The command of Christ. There is no getting away from that command. This alone might be the only motive. A soldier's duty is to obey. We remember when a young clergyman asked the Duke of Wellington whether he did not deem it useless to attempt to convert India, the great general sternly replied, "What are your marching orders, sir?"

Then there are some secondary motives that come under the head of the topic. Foreign Missions are promoting world ideals:

In A Social Way. "The missionary is the pioneer of all progress among the nations to which he goes. Following the method of his Master, he goes to change the hearts of individuals, and when he has changed their hearts he has so changed their attitude toward all life that he has inaugurated a new era in their midst."—A. W. Taylor. In our department in the July Intelligencer we mentioned some of the results of Foreign Missions. We refer you to that issue. If you have misplaced your copy or passed it on we will be glad to send another.

To quote from Professor Taylor again: "Wherever the missionary has gone he has rooted out idolatry and superstition and banished dark ignorance. He has written text books, compiled dictionaries, constructed grammars, translated works of science, law, religion, political economy, history, and sociology."

In A Political Way. While the missionary does not go to the non-Christian fields to

take a part in the politics of the country he is able to use his influence in an indirect way on governmental affairs. He introduces a new order of democracy and personal rights. He creates a new type of citizenship. The Viceroy of China once said: "The missionaries have borne the light of civilization into every nook and corner of the empire."

Missions is the one world movement of our time that stands unalterably opposed to warfare."

In A Religious Way. The religions of heathendom have failed to meet the demands of the people. The people of China who have not been converted to Christianity worship Confucius. He taught ancestor worship, so his followers are ever looking backward. Japan worships Buddha. "It was not until Christian ideals entered Japan . . . that she threw off the provincial customs of ages and entered the list of modern nations." Brahminism gave to India the cruel caste system; Mohammedanism has been the religion of the Turks.

The entrance of Christianity into these countries has meant regeneration and purification. Christianity alone has brought benevolence and brotherly love and impressed them upon whole nations as ideals of life.

TRY THIS PLAN.

LAURETTA M. ZEITLER.

Missionary Secretary, Beta Christian Endeavor, Washington, D. C.

Last fall at the beginning of our Christian Endeavor year, we patterned our financial system after that of the church. We use the duplex envelopes and every member is asked to give regularly each week through them. The plan was inaugurated by our treasurer sending or giving every member a package of envelopes and asking him for his pledge. As new members come in, they are seen privately and given the envelopes and asked for their pledge. At the end of each month, if there are some whose pledges are not paid up, the treasurer privately calls that member's attention to the matter.

The plan has worked successfully and we were able to increase our offerings by several dollars this year. Our treasurer likes the plan, our president likes it and as a society we heartily endorse it.

Of course this does away with making *giving* the great issue on special days, however, we take notice of them and celebrate them for their educational value, so all missionary literature or information sent us is appreciated and gladly received.

We had a mission study class this winter composed of six or eight very interested boys of the high school age.

THE SPECIAL APPEAL.

Last month we sent a special appeal to our Endeavor Societies on account of the need of retrenchment in the work on the fields. We feel sure that our young people will deem it a privilege to help in the general effort to make up the deficit in funds to carry on the work. If you have not already taken an offering for this purpose, will you not do so at an early date? Perhaps for some reason you do not know about this serious state of affairs. Let us send you full information, in that case. *We believe the fact that all the missionaries have had their salaries reduced ten per cent will* arouse the Christian Endeavor Societies to a sense of obligation and responsibility, and that they will want to share in the sacrifice.

TIME FOR MISSION STUDY.

The plan for this year is to go back to the old, popular mission study class. The class may include the entire society, but, better, should be composed of a smaller number—ten or twelve. There are two excellent books we want to mention especially: "Rising Churches in Non-Christian Lands," which deals with the native church, and "Epoch Makes of Modern Missions," by A. McLean, a new edition arranged for study classes.

These books may be had in cloth or paper and sell at the usual price.

FOR EARLY FALL.

Three fine missionary demonstrations or plays have been written by our own missionaries. Plan to use one of them this fall. They are "Inasmuch," by Mrs. M. B. Madden. "A Japanese Wedding," by W. H. Erskine. "The Healing of the Thakur's Child," by Dr. G. E. Miller. We will send a sample copy upon application.

BOOK NOTICES.

ILLUSTRATIVE INCIDENTS FOR PUBLIC SPEAKERS, by Will H. Brown. Standard Publishing Company, Cincinnati, $1.25.

This is a very valuable work. Anyone who is called upon to speak in public will find in it incidents that will illustrate the theme in hand. The author has done a good piece of work.